A TRAINING MODEL THAT EQUIPS OUTREACH WORKERS TO PROVIDE EFFECTIVE CARE FOR OLDER ADULTS

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ABSTRACT

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The project addressed the need to train outreach workers at Positive Impact Outreach to be more effective in providing outreach care to older adults in the community. The researcher utilized a qualitative method of pre and post-test questionnaires to measure the model's effectiveness. The researcher hypothesized that a training program utilizing four separate workshop sessions, interviews and an observational field visit to a local nursing home would better prepare outreach workers. The outcome of the research demonstrates that the increase in knowledge provided by the training model equipped the outreach workers to provide more effective care to older adults.

ACKNOWLEDGEMENTS

First and foremost, I acknowledge my Lord and Savior Jesus Christ whose grace, guidance and strength allowed me to accomplish this milestone. Without Him, the completion of this project would not have been possible.

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Thirdly, I wish to express my sincere gratitude to my mentors, Dr. Millicent Hunter and Dr. J. Derrick Johnson for their remarkable insight, immeasurable assistance and guidance. I sincerely appreciate their dedication to the process and the many hours invested to provide essential feedback. They have been instrumental in impacting my life in a profound way. I wish to thank, Dr. David Rusk, for the constructive feedback he provided.

I want to thank Mrs. Andrea Forbes, Dr. Gloria Anderson, Dr. Charles Thompson, Dr. Alycia Dickens, and Dr. Lori Spears for their tireless efforts in supporting me in the many phases of finalizing this project. Their diligent effort and commitment to provide assistance were invaluable assets and I am grateful.

Last, but not least, I want to thank those who willingly participated in this research project. Your time and dedication was instrumental in the development and implementation of a program that will benefit the community in a greater way. Thank you to all of my friends who supported and encouraged me to stay the course to complete this journey.

DEDICATION

I dedicate this project to my pastor, mentor and spiritual father, Bishop Wm. Darryl Scott, Sr. I am eternally grateful for the inspiration, encouragement and unwavering prayer support he provided on this journey. He poured words of wisdom into my life that inspired me to believe, achieve and succeed in fulfilling this chapter of my destiny. Although God saw fit to call him home while I was on this journey, I know his impartation and teachings will continue to live through the work God has for me in His divine will for my life.

INTRODUCTION

The training and development of Christian workers for service is essential to the body of Christ. From the earliest of biblical times, there has been a mandate to equip Christians for the furthering of ministry. Today, church leaders have a responsibility to prepare both current and future laborers for Christian service. God requires that leaders be trained by developing skills necessary to be effective in ministry. It is through the process of equipping that the church is edified. The time and effort invested in preparing individuals for future Christian service is the foundation for effective ministry. Effective training programs help to insure the most successful outcomes across the spectrum of ministry. Since ministry extends beyond the four walls of the church, it is necessary to fully prepare those individuals that work in the area of outreach ministry to better serve the community. The focus of this project is centered on training and equipping outreach workers to provide effective care to older adults.

Chapter One introduces the researchers background. This chapter examines the spiritual journey that lead to her passion for community outreach to older adults. The ministry context is presented and the collaborative opportunity is outlined.

Chapter Two examines the state of the art of this research project. The researcher expounds upon different approaches to providing outreach care, special considerations for administering care to older adults, and explores the opinions of key thought leaders regarding training and equipping for the task.

Chapter Three explores the theoretical foundation for training and developing others to provide effective outreach care. The Bible establishes the mandate for equipping others for present and future service. The researcher examined Exodus 18:13-21 and Acts 6:1-7 as the foundational background passages to shed light on the biblical perspective regarding training development. Various training methodologies utilized during biblical times were examined from a historical perspective. The last section of Chapter Three surveys the theological perspective of training and development.

Chapter Four identifies the methodology utilized to design, measure and evaluate this project. An explanation of how the hypothesis supported the outcome is stated.

Chapter Five provides an in depth review of the field experience. The researcher discusses the data collection methods. This chapter reviews the results of the findings.

Finally, Chapter Six summarizes, and gives reflections and conclusions on the outcome of this research project. This summary is based on the data collection research, and observations of the project.

CHAPTER ONE

MINISTRY FOCUS – SPIRITUAL AUTOBIOGRAPHY

The researcher's heart was filled with gratitude as she reflected on her spiritual journey. She realized each chapter of her life has prepared her for this present moment in time. The researcher grew spiritually as a result of each life experience she encountered over the years. It was evident that God's love and guidance has sustained her throughout her life.

Some of her most challenging experiences were dealing with loss, family illness and grief. The researcher's greatest levels of spiritual growth occurred during these difficult seasons. God placed special people in her life that showed compassion and helped her to endure. Many of those individuals were compassionate older adults who willingly shared their wisdom and experiences in dealing with life's challenges.

The researcher is a native of South Boston, Virginia which is located in the south central portion of the state. She has resided in the Hampton Roads area of Virginia for over thirty years. The researcher was the first born of parents who were hard working middle class citizens. She was raised in a God-fearing family with strong family values. The researcher's father was a Baptist Deacon and her mother was a Methodist missionary who later converted to the Pentecostal faith. The researcher's early Christian understanding was founded on the two diverse theological perspectives shared by her

parents. Her early Christian experience was a combination of Methodist and Baptist doctrines based upon her parent's affiliations. The different church ideologies were at sometimes confusing for the researcher. The family alternated between the two denominations for many years. They agreed to disagree on certain doctrines and yet did not become disagreeable.

The researcher was blessed to celebrate life with two wonderful younger sisters. They were close in age and grew up with great relationships. The family of five enjoyed spending countless hours of quality time with each other. The family was favored with a huge extended family that came together often to celebrate holidays and special occasions. The family firmly stood on principles of love and unity. The researcher was blessed to share that love with her husband and her daughter who are the joy of her life. Her daughter was recently accepted into the prestigious Governors School for the Arts where she has been the recipient of numerous awards.

The researcher devoted a great portion of her time to her daughter's community and school activities. The researcher counted it a privilege to have the responsibility to help to mold and shape her daughter's life. She sincerely recognized the significance of the ministry of motherhood. One of the greatest enjoyments of her life has been sharing life lessons with her daughter. Being a wife and mother, in addition to a minister assigned to leadership duties, has played a vital role in her spiritual journey. It has helped her to realize the significance of God's love through caring for others. The difficult experiences in her life have been centered on the loss of close loved ones over a short time span. She

experienced grief and a tremendous void in her life with the passing of her mother in 2001. That loss was compounded by the loss of her sister's husband two months prior.

It was during this dark period of loneliness that the researcher sought God like never before. The loss of her mother had a tremendous impact on the researcher's life. She had to rely on the faith her mother taught her to bring strength and peace. The researcher will never forget the wonderful people who God sent to minister to her and to care for her during the most difficult time in her life. It was through their presence and kindness of heart that the researcher was able to persevere.

The researcher's first remembrance of God came as an introduction through her parents. They taught her about a God who loved her unconditionally and never fails. Nightly, she and her sisters knelt down and prayed together. The researcher's mother encouraged her to always seek God's guidance in every area of her life. The researcher's mother had an unwavering passion for God that became a vital part of the fabric of her daughter's existence. Her mother was a fervent prayer warrior and instilled the importance of prayer in her daughter's life.

The family maintained consistent devotions and attended church nearly every Sunday. Her father took great pride in taking his three daughters to Sunday school regularly. They were taught the biblical principles of God and developed a love for God. Prayer was the groundwork of the family structure. On many instances, he gathered the family together and led them in prayer.

The researcher learned the effectiveness and power of prayer at an early age. She would often pray for her ailing grandmother who was in and out of the hospital several

times a year. She witnessed God heal and restore her on several occasions. Her faith in the miraculous grew out of those answered prayers. Her grandmother was an earnest prayer warrior who loved God and treasured her family. The two of them shared a special connection. Her grandmother encouraged her granddaughter to dream big and to be the best at whatever she endeavored to do.

The researcher was educated through the Halifax County public school system. She excelled academically and was consistently on the honor roll from elementary to high school. She developed wonderful life-long friendships. The researcher actively participated in extracurricular activities such as school government, future business leaders of America and the honor society. In addition to school, she maintained a part-time job in the evenings and on weekends.

Her first job was a cashier at the local grocery store. Working in customer relations helped her to develop confidence, accountability, and a sense of responsibility. She continued to work at that location throughout her summer breaks. The researcher met many of the local senior citizens that shopped at the store weekly. The researcher's heart was moved when she saw so many of them struggling financially. Often times, they barely had enough to pay for their groceries. Their stories were instrumental in cultivating a sincere passion to help those in need. She was sensitive to their needs and longed to help them in some way. She endeavored to always give them hope through an encouraging word.

Her compassion for family and the elderly stems from her close family bonds. The researcher and her sisters have enjoyed a close bond throughout the years. She

endeavored to be a positive role model and tried to lead by example. The role she played in her sister's lives was her first introduction to leadership. The researcher had firsthand opportunities to practice her delegating skills. She learned to accomplish many task by assigning them to her sisters for completion. They were, also, her first congregation because they often played church. She acted as the preacher by sharing what she knew of God and they were the "pretend" choir. Not only did they play together, but they continue to pray together to this day. They are each other's best friends and prayer partners.

Every spring the family attended a church revival. It was during a spirit filled revival at a country church that the researcher made the most important decision of her life. She decided to give her heart and her life to the Lord. At age eleven, the researcher confessed with her mouth that Jesus is Lord. She believed in her heart God raised Him from the dead and accepted Jesus as her personal Savior. She walked down the aisle and joined the Union Grove C. M. E. Church in Halifax, Virginia where her mother was a member.

College was a whole new adventure for this small town girl. The researcher became the first of her immediate family to attend college and was awarded a scholarship. She dreamed of leaving the rural setting and becoming a successful professional in the business world. Therefore, she enrolled at Old Dominion University in the early eighties with several friends from her hometown and they tended to bind together on the large college campus. God placed some other young people in her life that had similar church backgrounds. They began to fellowship at several local churches and developed a strong bond of friendship.

The researcher was determined to take advantage of the college opportunity and committed to succeed. She played an integral role in maintaining her full time status at the university by obtaining part-time employment to finance her education. Several jobs on campus were offered to her by the administration. As a student, she was blessed to maintain employment throughout her entire college career. God provided from the beginning of the journey to the end. Her undergraduate degree was a Bachelor of Science in Business Administration with a concentration in Human Resource Management. She concentrated her efforts on the marketing and management aspects of business.

The journey through college was a faith excursion. The researcher's faith grew by leaps and bounds as she learned to trust God as her source. She came to realize God as the provider of the resources she needed. It was during this period in her life that she began to seek to know God in a more intimate way. The more she sought God, the more God revealed Himself. She came to know God as Jehovah Jireh and Jehovah Shalom. There were moments that she felt like giving up and going back home, but God gave her the strength to endure.

During her tenure at Old Dominion University, she actively participated with the gospel choir called Ebony Impact. She was blessed to meet other Christians that loved the Lord and had a heart for worship. The researcher did not possess a true gift for singing, but was able to harmonize with the altos enough to maintain a seat in the choir. Through the weekly devotion sessions with the choir, the researcher developed a greater level of spiritual maturity. The choir was blessed to travel extensively and ministered at a multiple types of churches. The exposure to diverse worship experiences broadened her

perspective of God. Prior to being involved in the choir, the researcher had not experienced the baptism of the Holy Spirit. During a trip to Lynchburg, Virginia the presence of the Lord was moving in the service.

The researcher experienced a spiritual awakening as she was worshipping after the song. She began to speak in tongues and felt the fire of the Holy Spirit resting upon her. From that moment, her spiritual life was never the same. She thirsted after the presence and power of God. The researcher devoted many hours to meditating on God's word. The Lord illuminated the scriptures like never before. She sensed that God had something in store for her life, but there was an uncertainty of her purpose. The researcher continued to serve with the choir throughout college and enjoyed many spiritually enriching experiences with them.

After college, the researcher was accepted into the competitive management training program with a leading bank. The number of applicants for the program was in the hundreds, but God favored her to be one of those admitted for training. She had the opportunity to transition into various departments that included commercial, retail, real estate, and investments. Upon successful completion of the training program, she was promoted to manage three branches in the Virginia Beach, Virginia geography. It was during this time that she came to the realization that promotion comes from God because she had experienced it firsthand. The banking industry provided a rewarding career that was instrumental in developing her professional growth. Her banking experience provided a foundation to learning the budgetary process that would serve useful in church financial management.

After four years, she focused her marketing skills in a new direction and industry. The researcher was gainfully employed by two of the leading companies in the pharmaceutical industry for more than twenty years. Her duties consisted of providing medical education to health professionals, pharmacists and administrators. She was responsible for promoting lifesaving medicines that changed the quality of patient lives. Even in her career, she recognized that God was present and using her to make a difference. Over the last ten years, she has dedicated her life to providing medicines, education, and community services to those affected and infected with HIV/AIDS. The experience has been instrumental in sensitizing her to the suffering and needs of others. Her job was not just a source of income, but one of compassion and a labor of love.

Often times, the researcher had the opportunity to share words of encouragement with those in despair. She spent countless hours visiting patients in the hospital. The researcher counted it a blessing to be able to develop relationships with patients through support groups. The group sessions were enlightening because they gave her a more in depth insight to the physical, emotional and spiritual needs of the patients. The driving force of her success in the medical sales industry was her dedication to improving the quality of patient lives. The researcher genuinely cared about the clients and patients she serviced. Therefore, God allowed her to meet and exceed every goal set by the corporation.

Recently, the HIV division she labored in merged with another company due to a company downsizing. This new direction marked the end of her pharmaceutical career path. The transition allowed the researcher to refocus her efforts. She was blessed to

dedicate more quality time to her family, ministry and education. One of her desires was to have more time to devote to ministry and furthering her educational goals. God provided the time and finances.

In addition, to her professional journey, the researcher's spiritual journey was evolving. In 1991, the Lord led her to join a growing church in Virginia Beach called Pleasant Grove Baptist Church. This new church had a dynamic pastor with a heart for the people. It was not a traditional Baptist church, but an integration between Baptist and Pentecostal. As a matter of fact, the church was affectionately called "Bapticostal." She embraced the vision and became actively involved in a multiplicity of ministries and committees.

Some of the areas she served included the usher, prayer and women's ministry and the church council. The pastor expressed a need and shared his vision for a twenty-four hour prayer line. One of the researcher's gifts is the gift of intercession and she had been actively working in the area of prayer. The researcher was appointed as the first Director of Prayer Ministries. She grew spiritually under the powerful teaching and preaching of that ministry. Additionally, many doors were opened that provided opportunities to exercise her gifts. The researcher trusted God to anoint and equip her for this divine assignment.

Late in 1999, God began speaking to her in visions and dreams. The researcher was overwhelmed and even fearful of what God was saying. God began to allow her to see visions of herself preaching to the multitudes. Many healings and miracles were being manifested in the midst. She wrestled with the dreams and sought God for clarification. It

was not her desire to preach the gospel and so she involved herself deeper in the ministries that she was serving. The researcher recognized the incredible responsibility that preaching would require. She felt a sense of unworthiness to stand in those shoes. It was not an assignment that she readily embraced in spite of desiring to be obedient. The researcher continuously asked God for signs of confirmation. The passing of the researcher's mother left a tremendous void in her life. She often thinks of the words of wisdom her mother imparted and misses her presence more than words could ever express. Her sudden death was unexpected and seemed untimely. Yet, the researcher had to wrestle with the realization that God is all wise, all knowing and too just to make a mistake. At this point in her life, she had to rest in the comforting presence of the Holy Spirit. The year 2001 was perhaps her darkest hour and she had to depend on God like never before. God surrounded her with spiritual mothers and sisters that were instrumental in comforting her. Their mere presence and encouraging words helped to sustain her.

The family had already been devastated by the brief illness and loss of her youngest sister's husband just two months prior. Day and night, she prayed that God would cover her sister and give her peace of mind. The researcher prayed that God would give her strength and wisdom to lead her family through this difficult time. It was during this dark hour that God demonstrated the love of God for her family. She was able to endure both losses through spending many hours in prayer and meditation.

With the transitioning of her mother, a new determination was birthed. The researcher was determined to embrace what God had in store for her life. Even in death,

her mother continued to be a source of inspiration. After attending a women's conference that summer, the researcher sensed the urgency to be obedient unto the Lord's leading. God reminded her through the word that the harvest is plentiful, but the laborers are few. Upon returning from the conference, she experienced a highly anointed service at her church. In that service, God confirmed what she knew in her spirit. It was as if the Lord was speaking directly to her through the sermon and the prophetic word spoken by her pastor.

Later that evening in her quiet time, she heard the voice of the Lord again calling her to preach his word to the masses. This time, she answered yes to God's will for her life. Over the next year, she continued to seek God's direction and to prepare for the journey ahead. In November of 2003, the researcher was licensed into the gospel ministry by the Pleasant Grove Baptist Church under the leadership of the Bishop William Darryl Scott. She preached her initial sermon at the morning service and seven people joined church. The researcher was humbled to be chosen by God to feed the sheep. It was a responsibility that she did not take lightly. As a matter of fact, she counted it a blessed privilege to stand behind the sacred podium.

She served as an Associate Minister on staff and as the only female adjutant on the Bishop's staff. The ministers were assigned alphabetically to minister to the congregation on a rotating basis. The pastor adequately equipped and prepared his ministers to serve the congregation. The experience of ministering in that setting has been instrumental in providing the necessary skills to grow in ministry. God has opened doors for her to minister throughout the state of Virginia and many other states. Additionally,

she has also been blessed to serve on the Bishop's ministry teams traveling to Tanzania in 2006 and Zambia, Africa in 2009.

The Africa experience was life changing and spiritually enlightening. The richness of the worship in Africa brought her to a new realization of the awesomeness of God. The researcher's heart was touched when she saw hundreds walking for miles to share in the worship experience. What amazed her most was the magnitude of their worship in spite of their situations. The Africans demonstrated that worship is not contingent upon what they have, but who God is. From that time, the researcher committed to worship God in spite of her circumstances. Having the privilege to serve and worship in Africa was a life changing experience that impacted the researcher's spiritual growth.

Shortly after her call to ministry, the Lord directed her to pursue higher levels of Christian education. After prayerful consideration, God lead her to embark upon a seminary journey through Samuel DeWitt Proctor School of Theology located in Richmond, Virginia. The university had a rich history of educating theologians and provided a sound foundation for biblical instructions. Seminary prepared her by providing a more in-depth understanding of God. The challenging experience was instrumental in equipping her for future work.

The educational journey broadened her perspectives and challenged her to think beyond religiosity. Seminary stretched her thinking and was instrumental in helping her to see a limitless God. The time invested in seminary inspired her to continue to seek greater knowledge. As a consequence of the studies undertaken on her journey, she is

better equipped for the practice of ministry. The seminary journey was instrumental in her growing intellectually and spiritually. It was an enriching opportunity to gain enlightenment from those who were expert biblical scholars; their wisdom extended her horizons of learning.

When she embarked upon this journey, she was unaware that her faith would be tested and her ideologies challenged in such a profound manner. Due to many circumstances beyond her control such as job requirements, finances and family situations, the researcher completed the journey over a five year period. Although the external demands were great, she persevered. There were times she felt like throwing in the towel, not completing the journey. Yet, God placed people in her life that encouraged her to stay the course. It was a lengthy journey with many sacrifices in pursuit of reaching the goal. In May 2010, the researcher graduated from the Samuel Dewitt Proctor School of Theology with a Master of Divinity degree.

While attending seminary, she ministered at the Pleasant Grove Baptist Church on a rotating ministerial schedule. The church was located in Virginia Beach, Virginia under the leadership of a long tenured pastor. Her roles of servitude consisted of serving as Director of Prayer Ministries which includes Intercessory Prayer, Noon Day Prayer and the twenty-four Hour Telephone Prayer Ministry. Additionally, as an adjutant she was responsible for coordinating special project assignments including logistics planning for foreign missions trips. The researcher continued to have a passion for foreign missions and desired to embark upon future evangelistic and missions outreach.

On this spiritual journey, her faith has grown as she sought to know the Lord with a greater level of intimacy. As she matured in Him, her faith became more focused on relationship than religion. The majority of her ministry work was done within the boundaries of the church she serves; however, she took full advantage of opportunities to evangelize outside.

Throughout her life, the researcher was blessed to accomplish most of the goals she set for herself. She credited God for doing exceedingly, abundantly above all that she could ever ask, think or imagine. The researcher considered her greatest successes to have been those of winning souls to the kingdom of God. She took great joy in serving God by being instrumental in carrying out the vision that God imparts to leadership. She boldly declared that she will not take credit for anything and gives God all the glory for the things He has done. The researcher was grateful and humbled for the opportunities to be used by God.

The researcher pursued her goal to complete advanced studies culminating in a doctorate degree in ministry from United Theological Seminary. She desired to follow this avenue because she was confident it would adequately prepare her as she moved forward in various areas of servitude and leadership. One of her greatest desires was to be intricately involved in developing methodologies that resulted in greater effectiveness in ministry. One of those ways was by evaluating the current ministry operation and developing strategies to enhance the relativity for today. In the past, she was instrumental in the planning and implementation of new ministries envisioned by leadership.

The researcher has compassion for outreach care areas such as hospital, elderly, homeless and bereavement. It was her desire to devote time to those areas of ministry in the future as the Lord leads. The researcher has a heart for evangelism and her passion for seeking lost souls for the kingdom of God is ever present. The researcher's heart for evangelism was the catalyst for her desire to continue to spread the gospel on a wider scale. She desired to develop the vision God has placed in her heart to establish more outreach ministries to meet the needs of His sheep.

The researcher sincerely believed that the journey through United Theological Seminary was the door of education that God was leading her to as she moved towards her God ordained destiny. Although, the destination of the journey was not completely clear, she firmly believed that this was where God had her for such a time as this. She recognized that her spiritual journey has brought her to this place for a season. Everything that she experienced up to this point has prepared her for her divine purpose. When the researcher reflected on her journey, she was mindful of God's presence every step of the way. He has led her to monumental experiences and He has been ever present in the difficult days. She has come to appreciate the difficult days of grief and loss as stepping stones to build greater faith. Although the difficult moments in time have not been comfortable, it was the place where she was nurtured and strengthened the most. She recognized the significance of how God uses people in places at the appointed times to provide support. She continued to endeavor by faith and not by sight on a journey that's ever evolving.

Context for Ministry

The ministry context in which the researcher served was a non-profit organization entitled Positive Impact Outreach Incorporated. The organization's mission was to positively impact the lives of those in need. Positive Impact Outreach Incorporated was committed to serving the underserved and disenfranchised members of the Hampton Roads community. The primary objective was to serve older adults that demonstrated a need. Some of the target areas the organization focused on included: providing senior assistance, generating funds for continuing health education and women empowerment. Positive Impact Outreach was focused on the process of program development.

The mission of the organization was to become an advocate, change agent and vessel to connecting people in need with resources to live a well life. This charitable group was financed by private funds and sought governmental grants to subsidize designated programs.

Community Demographics

Positive Impact Outreach Incorporated is centered in the progressive city of Virginia Beach, Virginia. Virginia Beach is an independent city located in the Hampton Roads metropolitan area of Virginia, on the Atlantic Ocean at the mouth of the Chesapeake Bay. Virginia Beach is a resort city with miles of beaches and hundreds of hotels, motels, and restaurants along its oceanfront and is the most populated city in the state.

It is the thirty-ninth largest city in the United States, with a population of 437,994 according to the 2010 census. That number represents a 3% increase in population between the years 2000 and 2010. The population breakdown consists of nearly equal male and female residents. Persons under eighteen years of age make up nearly a quarter of the population. In the city, persons sixty-five years of age compose 10.6% of the inhabitants. The racial makeup of Virginia Beach is predominantly White approximately 67.4%, while Black Americans represent 19.6% of the current residents. Persons of Hispanic or Latino origin comprise 6.6% of the total number population. The percentage of individuals that graduate high school is in the 92% range. Those residents age twenty-five and over with a Bachelor's degree, or higher represent, nearly a third of the population. Virginia Beach is home to approximately 60,000 Veterans that comprise much of the community. The poverty level in Virginia Beach is 43.1% less than the Virginia average and 47% less than the National average. The median earnings for males in Virginia Beach are 55.4% greater than the median earnings for females.

In 2009, the number of residents with income below the poverty level was 9% compared with the state rate of 14%. Residents with income below 50% of the poverty level were 2.9% compared with the state rate of 4.9%. The poverty rate in the city has averaged 10% for the last twenty years. An amazing 21.5% of those living below poverty have less than a high school education. Seventy-six percent of the children in poverty come from single parent homes.[1]

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[1] "U.S. Census Bureau Delivers Virginia's 2010 Census Population Totals, Including First Look at Race and Hispanic Origin Data for Legislative Redistricting," *United States Census Bureau*, February 3, 2011, http://www.census.gov/newsroom/releases/archives/2010_census/cb11-cn16.html (Accessed March 10, 2012).

Area Housing

In the year 2010, there were 177,879 housing units in the city of Virginia Beach. From 2005-2009, the housing ownership rate was 66.8% and the median value of owner occupied housing was $268,600. During that same time period, there were 162,519 households with 2.61 persons per household. The median household income was $59,174 and the number of persons below the poverty level was 6.8%. Based on the 2011 figures, there were 667 total homeless housing beds in Virginia Beach. There were seven emergency shelter programs with seventy-eight year-round single beds, eighty-five beds for families and 127 seasonal and overflow beds. Many of the shelter programs were operated as small church based programs. The city of Virginia Beach has transitional programs with thirty-three single beds and 178 family beds. Currently, there are five permanent supportive housing projects with 154 beds for singles, forty-two specifically for chronically homeless and twelve beds for persons in families (four units). Providing affordable housing for those in need is a primary community concern.

Organization Demographics

Positive Impact Outreach, Incorporated was established in 2012 and has a twelve member team. The Board of Directors was composed of five members from diverse backgrounds which consisted of business, law enforcement, and medical professionals. Each individual brought a multiplicity of expertise and experience to assist in guiding the organization. The organization has an advisory board of seven professional individuals

who possessed a wealth of knowledge. The advisory board consisted of senior advisors, business marketers and other professionals.

Positive Impact Outreach was both faith and community based. Members were African American and ranged between the ages of twenty-one and sixty-five. The educational level varied from Bachelor to Doctoral degrees, and higher learning was encouraged. Positive Impact Outreach was open to partnering with other organizations that were committed to helping the needy. They were fortunate to have numerous volunteers committed to positively impacting the lives of others.

The Executive Director brought an innovative approach to leadership based on her professional marketing background coupled with years in ministry. For the last ten years, she served as an Associate Minister at a local church in Virginia Beach, Virginia. As a part of the ministerial staff, she was assigned to preach and teach as called upon. The researcher served as Director of the Combined Prayer Ministries. She facilitated the operation of three separate prayer ministries. The researcher served on the prayer line by handling incoming calls. Her participation allowed her the opportunity to experience firsthand the nature of the prayer needs of the community. She coordinated a round the clock schedule for the prayer partners to minister to the callers. This position was instrumental in continuing to develop organizational and leadership expertise for her current role at Positive Impact Outreach.

Roles and Responsibilities

Positive Impact Outreach was founded and organized by the researcher. As Executive Director, she was responsible for overseeing the vision of the organization. The responsibilities included overall strategic planning, revenue generation, financial management, organizational development, program operations and staff management. The Executive Director provided leadership for client advocacy in health education, senior assistance, those affected by the human immunodeficiency virus /acquired immune deficiency syndrome (HIV/AIDS). Additionally, the researcher guided the board and members in developing programs to assist college bound students.

The researcher was responsible for partnering and networking with other charitable organizations that provided similar services. Her goal was to maximize the level and amount of services that a client could obtain. The Director also worked personally with leaders in the business world, cultivating long-term strategic partnerships or donor relationships to increase the organization's effectiveness in serving unmet needs of the community.

Target Population

Positive Impact Outreach was committed to developing services and programs to assist aging populations. Programs were tailored specifically to the Virginia Beach area of need. The population of Virginians over sixty years of age is expected to grow from 14.7% of the total population in 1990 to almost 25% by 2025 when there will be more than two million Virginians in this select age group. The number of Virginians age

eighty-five and older will increase dramatically between 1990 and 2025. That an increase represented an increase five times faster than the state's total population growth. Virginia's older population is growing more racially and ethnically diverse, reflecting the growing racial and cultural diversity of the Commonwealth and the nation. People with HIV/AIDS live longer and more productive lives based on the Federal governments' funding in treatment and research. HIV continues to spread at a staggering national rate.

The Centers for Disease Control and Prevention (CDC) estimates nationally there were 48,100 new HIV infections in 2009. The demographic trends indicate that there are 73% of men versus 27% of women living with HIV/AIDS in the state of Virginia. In the city of Virginia Beach, there were 1,276 persons living with the disease in 2010. Sixty percent of those are African American and only 30% white with 10% divided among other ethnicities. The HIV/AIDS epidemic disproportionately affects those at risk from social factors such as disparity and discrimination. Positive Impact Outreach Incorporated strives to provide HIV prevention education and assist with housing needs through grants and outside funding sources.

Collaborative Opportunity

Positive Impact Outreach sought to partner with churches and organizations to help to meet needs of older adults in the community. There was a growing need for individuals to provide outreach care to a steadily increasing older adult population. More volunteers and resources were required based on the tremendous growth expected over the next several years. Many churches have active congregational care ministries that encompass

extended outreach ministry to seniors. In many areas, there was a gap in outreach care to those members that were not able to actively participate in regular church activities. Some of the major reasons include: illness, disabilities, lack of transportation, and nursing home confinement. Positive Impact Outreach strives to identify opportunities to bridge the gap in this area of ministry. Once those areas are properly identified, the organization assisted in meeting the needs through additional ministry and volunteer services. Additionally, the organization was committed to providing ministry and needed services to the unchurched elderly. Positive Impact Outreach sought to demonstrate the love and compassion of Christ through doing good deeds for others that may not have a relationship with God or a church.

Overall, a greater number of older adults in the community would benefit from outreach care though the collaborative efforts of Positive Impact Outreach and local churches or organizations. The researcher's proposal was to develop a training model that equipped outreach workers to provide more effective care to older adults.

CHAPTER TWO

THE STATE OF THE ART IN THIS MINISTRY PROJECT

This chapter examined the state of the art in training individuals to provide effective outreach care to older adults in the community. Training and equipping were essential in developing outreach workers to provide the most efficient care to specialized populations such as older adults. Older adults have distinctive needs that require the proper foundational training. It examined some of the specialized needs that must be taken into consideration when servicing this population. Additionally, this chapter explored effective methodologies in training and developing skilled outreach workers. Collaborative training of church laypersons and community outreach workers insure a greater level of success. This chapter explored the state of the art in training outreach workers to provide effective care. Additionally, this section examined specialized considerations in providing outreach care to an aging population.

The training and development of leaders for Christian service were essential to the Body of Christ. From the earliest of biblical times, there has been a mandate to equip Christians for the furthering of ministry. Today, church leaders have a responsibility to prepare both current and future laborers for Christian service. God required leaders be trained and develop skills necessary to carry out functioning of the ministry. It was through the process of equipping that the church was edified. The time and effort invested in preparing individuals for future service laid the foundation for operative

ministry. Effective training programs helped to insure the most successful outcome for present and future ministry.

Outreach

The definition of outreach can be defined in numerous ways and covered a broad spectrum. Michael J. Salamon, an expert on adulthood and aging, defines outreach as, "the act or process of reaching out to individuals or groups to inform them about, make them aware of and encourage them to become interested in a program or project."[1] A more simplified definition was given by editors George Getzel and Joanna Mellor. They defined outreach as, "an effort to link people in need to appropriate community resources. Outreach takes the services of information and referral out of an agency or center into the community."[2] It involved much more direct connection with the community.

Outreach may be divided into two different perspectives. One of the more common approaches is when an organization seeks to locate, inform and persuade persons to participate in the program being offered.[3] The objective is focused on assuring community awareness, as well as, recruiting a targeted audience to benefit from the services offered. The other approach to outreach is directed at identifying persons in need and directing them to available resources.

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[1]Michael Salamon, *A Basic Guide to Working with Elders* (New York: Springer Publishing, 1986), 89.

[2] George S. Getzel and M. Joanna Mellor, *Gerontological Social Work Practice in the Community* (New York: Haworth, 1985), 88.

[3] Ibid.

Some of the challenges faced with this type of outreach is that people are often unaware of the service, fearful to seek help, in denial or do not want to be perceived as needing welfare.[4] On the other hand, there are some programs or services in such high demand that individuals seek the programs without much recruitment effort. There is no one outreach strategy that is certain to be effective in every circumstance. Different situations require varied approaches to be effective. Outreach includes accessing needs, managing funding sources and providing needed services to the targeted group. Outreach workers must be trained to perform personal home visits, hospital, nursing home, telephone contacts and writing personal letters. Myron Augsburger, a well-known outreach expert argues that "effective community outreach requires more than polished techniques. Meaningful outreach begins with a healthy attitude toward mission and the community."[5] A greater level of outreach ministry to older adults results when the right attitude is combined with a heart of servitude. The researcher fully agrees that compassion to serve is a prerequisite before any training is initiated.

Training and Equipping

The most successful outcome for training results in identifying individuals with a passion for that area of ministry. Outreach is a labor of love and requires compassion for those in need. Once the appropriate persons are identified, training can be implemented. Proper training and equipping are essential in developing leaders to perform effective

[4] Ibid., 88.

[5] Calvin Ratz, Frank Tillapaugh, Myron Augsburger, *Mastering Outreach and Evangelism* (Portland: Multnomah Press. 1990), 114.

outreach. It is essential that time and efforts are invested in training others. One of the most effective methods to empower leaders is through modeling.

Role models play an instrumental role in shaping and modeling leaders. Training consultant, Robert Logan defines being a model in this way: "To model means to do something is such a way that others are: compelled to follow your example (inspiration) and empowered to follow your example equipping."[6] Effective outreach worker and leader training consist of modeling others that have demonstrated a level of success. The practical application of outreach ministry requires learning through doing techniques. Outreach leaders are developed as others work with them to help them to be all that God called them to be. Those that are already trained should be recruited; and those with potential should be identified and moved into the training process.[7]

Training expert, Ken Blanchard points out that "successful leaders will be achieved by two leadership behaviors: directive behavior and supportive behavior. Directive behavior involves clearly telling people what to do, how to do it, where to do it, and when to do it, and then closely supervise their performance."[8] Supportive behavior is as important in developing outreach leaders. It involves "listening to people, providing support and encouragement for their efforts, and then facilitating their involvement in

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[6] Leslie H. Brickman, *Preparing the 21st Century Church* (Fairfax: Zulon Press, 2012), 292.

[7] Ibid.

[8] Calvin Miller, *The Empowered Leader* (Nashville: Broadman and Holman, 1995), 112.

problem-solving and decision making."[9] Outreach ministry is a physical operation that requires practical hands on application in training.

Another component of establishing great leadership is delegation. The demand for outreach ministry in certain segments of the population is tremendous. Effectively delegating responsibilities allows for task to be spread over a broader base. The greater the level of involvement, the more outreach workers will be concerned about the overall outcome. Building the most successful outreach team requires delegating responsibility, insuring accountability and a shared praise for success.[10] It is imperative to motivate the team by recognizing when desired outcomes are achieved.

According to leadership expert, Carson Pue, there are five phases of mentoring and training growth for Christian leaders. As individuals are trained and equipped, their lives will be impacted. Those properly trained will impact the environment. The fives phases are: self-awareness, freeing up, visioneering, implementing and sustaining.

Self-Awareness provides a deep seated understanding of who we are as individuals. Freeing Up is defined as disentangling ourselves from those things that hold us back. Visioneering focuses on discovering God's purpose for our lives. Implementing is centered on Christians being purposeful in how they live and lead. Sustaining assists in learning how to realize our purpose and maintain zeal.[11] Self-awareness is crucial to the development of leaders. Good leaders must be fully aware of their talents and abilities.

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[9] Ibid.

[10] Ibid., 160.

[11] Carson Pue, *Mentoring Leaders* (Grand Rapids: Baker Books, 2005), 262.

They must be equally aware of their shortcomings, but aware of who they are as children of God. It is essential that leaders are secure with who they are and their identity in Christ. Freeing up is essential because as individuals become more aware of who they are, they will recognize the things that hinder them.

During this time of reflection, individuals explore areas of their life experiences and history. Time is focused on areas that require further growth development. Visioneering is the third phase and focuses on gaining clarity and focus on God's vision for the mentee's life. It is most beneficial to spend significant time in the first phases prior to moving to the visioneering phase.

Phase four is centered on implementing. This is a phase where the trainer is involved in organizational design and development with leadership skill and strategic planning. This stage includes team building and team strategies. The last phase concentrates on assisting the leader to know how to lead and continue to sustain the vision. The researcher, Pue, points out, "effective ministry leadership is getting work done through people, but the real leadership is developing people through ministry work."[12] Outreach ministry is instrumental in developing those who perform the outreach. It is necessary to develop individuals that are trained and equipped to reach the elderly.

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[12] Ibid.

Aging Statistics

The number of aging persons in the United States is staggering. Nearly 10,000 people turn sixty-five daily and that trend is expected to continue for the next seventeen years. The Alliance for Aging reports, "By 2030, almost one out of every five Americans, approximately, seventy-two million people will be sixty-five years or older. By 2050, the sixty-five plus population is projected to be between eighty and ninety million, with those eighty-five and older close to twenty-one million. Not only will there be many more senior Americans, but they will be living longer, individual life expectancy is increasing."[13]

Researcher Richard Gentzer points out that many congregations are experiencing their largest growth in older adult membership. He states, "Older adults fill our pews, provide for our financial stability, and participate in learning and service opportunities."[14] They are valuable assets to the church who are often gatekeepers and the keepers of tradition.[15] Older adults are the foundation that preaches, teaches, volunteers and serves in leadership roles.

The increase in the number of older adults represents a tremendous opportunity for the church and community to extend ministry through outreach efforts. Churches that are proactive in developing programs tailored to seniors will be properly positioned to

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[13] Alliance for Aging, "Preparing for the Senior Tsunami" http://www.agingresearch.org/content/article/detail (accessed July 12, 2013).

[14] Richard H. Gentzler, Jr. *Aging and Ministry in the 21st Century: An Inquiry Approach* (Nashville: Discipleship Resources, 2009), 114.

[15] Ibid.

meet a growing need.[16] The newer paradigms relative to senior ministry suggest that seniors are a source of volunteers, require multiple programs, serve as care givers, active in working, learning, playing and serving.

Implementing Outreach Ministry

Researcher, James Berkeley suggests that preparation for addressing the needs of this radical demographic change brings a multiplicity of opportunities. He examines five ways in which effective outreach ministry can be established. The first is to recognize the impact of introversion. Introversion can be contributed to the difficulty in a traditional senior group reaching the unchurched senior adults because of the length of time the group has been connected.[17] Long standing members may be reluctant to embrace new comers. Time is necessary to develop cohesiveness and trust. Berkeley recommends creating new groups for seniors based on their reluctance to join an existing group. [18] The creation of groups geared specifically to seniors creates a positive atmosphere that older adults are more likely to participate.

The third suggestion Berkely offers is to train lay leadership to assist with outreach.[19] It is challenging to recruit and equip older adult lay persons for leadership because older adults prefer short term commitments. Another challenge in training is the

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[16] Ibid., 117.

[17] James Berkely, *The Leadership Handbook of Outreach and Care* (Grand Rapids, MI: Baker Books, 1994), 372.

[18] Ibid.

[19] Ibid., 372.

lack of effective training resources in this specialized area. Next, Berkeley points out the importance of changing paradigms. He recognizes the importance of taking into consideration the past and present ideas on outreach. Paradigms "provide structures for solving our problems, telling us why we do things and how we believe things should be done."[20] Older paradigms suggest churches have apathetic outreach to seniors, they need caretakers or they require volunteers. The new paradigms focus on senior adults as caregivers, the source of volunteers, requiring multiple programming and the church having intentional ministry directed at seniors. [21] The final argument Berkeley recommended is to appoint a director of senior adult ministry with a passion for older adults. A leader with sincere compassion to serve this population will be most effective. The ministry programs with the greatest level of success provide opportunities for both in reach and outreach.

Community outreach to older adults is primarily based on needs requirements. Older adults are often faced with health or mobility challenges that cause them to be homebound. There is a tremendous opportunity for outreach when older adults are not able to actively participate in church or social activities due to declining health or other reasons.

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[20] Ibid., 373.

[21] Ibid.

Culture Considerations

Culture is a factor that should be taken into consideration when considering outreach to older adults. African American older adults represent approximately eight percent of the elderly population and compose the fastest growing segment of the African-American population. Some characteristics of older African-Americans are that they are more likely to be widowed, divorced, or separated than Caucasians of the same age. They are more likely to live with an adult child rather than a spouse.[22]

Understanding the relevancy of differences in culture will be instrumental in assisting the outreach worker to develop effective strategies to overcome challenges. Some of the challenges consist of "looking beyond the past culture and tradition to address their current need."[23] Some older African Americans are hesitant to utilize resources available such as social services based on a previous negative experience. The outreach worker may be helpful in assisting them in the process and making them to feel more comfortable.

Fradkin and Heath examined the consequences of being older and a member of an ethnic minority group. They pointed out that "these elders must deal with the negative consequences of social and economic distribution against minorities experienced throughout life. Overall, minority elders in the United States are likely to be less educated, live in substandard housing and suffer more frequently from poor health and

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[22] Louise G. Fradkin and Angela Heath, *Caregiving of Older Adults* (Santa Barbara, CA: ABC-CLIO, 1992), 42.

[23] Ibid.

poverty than the nonminority elderly."[24] Not only do the racial differences separate these groups, but each group has its own unique identity. The various distinctive characteristics examined by Heath and Fradkin include health practices, dialect, life style, food preferences and religious beliefs.[25] It is imperative that the outreach worker takes these differences into consideration because it could impact the quality of outreach care extended. Effective ministry includes tailoring programs or services to meet each individual at the very point of their need.

Special Considerations

Outreach to older adults requires special considerations. There are a multiplicity of changes that occur as a person ages. Older adults are faced with retirement, death of loved ones, decreased mobility and dealing with illnesses. Louise Fradkin and Angela Heath suggest that "these changes in social patterns can lead to isolation, loneliness, and a devalued sense of self. For many older people, social changes are far more devastating than normal physical decline."[26] It is crucial that the outreach workers understand the emotional, psychological and social consequences of aging. There is a correlation between these changes, as well as, the older person's actions and reactions. A greater

[24] Ibid.

[25] Ibid.

[26] Ibid., 26.

understanding of elderly behavior assist outreach workers in empathizing with their reactions to circumstances.[27]

It is reassuring to know that four out of five older people live their lives independently with a reasonable portion of health and strength. Many have sufficient resources along with social and religious support to help them to thrive. Unfortunately, others in society feels if they have lost control and feel isolated. Isolation has the ability to prevent individuals from living their full potential in God.[28]

One opportunity for outreach to older adults is providing assistance to those that have physical decline. Over the years, individuals experience changes in their health that may lead to disability or limited mobility. The inability to be independent and move freely can be quite distressing for some seniors.

Many older adults deal with multiple health concerns on a daily basis. Researchers, Fradkin and Heath, point out that "at least four out of five older persons have a least one chronic illness. Some of the illnesses that impact their lives include diabetes, cancer, hypertension, strokes and various other heart conditions. Despite the various illnesses afflicting the elderly, the majority are able to live in the community with the help of social supports."[29] Outreach workers should be trained in the area of hospital, nursing home, rehabilitation and home visits to provide effective outreach. Adults often

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[27] Ibid.

[28] Tanya Johnson and Thomas Robb, *Older Adult Ministry: Reaching Out to Isolated Older People* (Atlanta, GA: Presbyterian Publishing House, 1987), 105.

[29] Ibid., 29.

experience variations in the five senses as they age. Changes in vision and hearing are the most prevalent.

Those that provide outreach care to senior adult populations should be aware that these changes impact one's ability to interact with their surroundings. The decline in these sensory areas can contribute to "communication problems, an inability to detect danger and sometimes isolation."[30] Effective outreach training should include sensitivity training regarding how to handle older adults that may be experiencing sensory training. Outreach workers can provide a greater level of support with more knowledge about the aging process.

One common myth is that aging contributes drastically to decreased mental faculties. Factors such as medications, illness and stress play a vital role in affecting mental capacities more than the aging process, according to Johnson and Robb.[31] Outreach workers administering care to the elderly should have some knowledge on mental changes such as memory, dementia, chronic brain syndrome, and Alzheimer's disease. The state of these disease can greatly impact the behavior of those receiving outreach care. Understanding the nature of mind altering conditions enables the outreach worker to better identify needs and assist individuals more efficiently.

Hospital and nursing home visitation play and integral role in outreach care to older adults. The act of visitation is a practical demonstration of compassion for another's wellbeing. Outreach workers should strive to maintain a positive attitude at all

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[30] Ibid., 28.

[31] Ibid., 29,

times. It is important to be mindful that older persons need affirmation. The touch of the hand or a hug affirms to individuals that they are cared for and important. Three characteristics that help to insure good relations are being attentive, being open and being sensitive.[32] Outreach workers should commit themselves to consistent and faithful visitations.

Identifying special needs and considerations in nursing home care is instrumental in providing effective outreach. Patients confined to a nursing home setting are often more neglected than hospital patients. They are usually confined for long periods of time and require more consistent care. Nursing patients often experience loneliness and feel isolated from their families. Outreach workers should exercise patience in communicating and dealing with mobility. It is not common for residents to be bored; outreach workers should make every effort to be joyful and creative.

There are guidelines that outreach workers should consider when providing outreach care to individuals in a nursing facilities. The nursing home staff plays a vital role in the success of nursing home outreach. Developing a positive connection with the front line staff helps to insure access and a healthy exchange of information that may assist the worker in better meeting the residents need.[33] Strong communication skills are essential in establishing a good rapport and building lasting relationships. One of the major objectives in reaching this population is to serve as a source of encouragement, as well as hope. Older adults in nursing homes appreciate a sympathetic listening ear.

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[32] Tommy McCormick and Penny McCormick, *Nursing Home Ministry* (Grand Rapids, MI: Zondervan, 1982), 58.

[33] Ibid., 59.

Outreach workers should attempt to engage in conversation on subjects that are of interest to the resident. It is helpful to ask open ended questions to stimulate conversation. The most successful outcomes result when workers show genuine interest in the person or their lives. One of the ways to connect on a personal level is to consistently use the person's name. Individuals feel a sense of compassion when they hear the sound of their name repeated in conversation.

Another area for community outreach lies with individuals who are confined to hospitals for a short or lengthy term. Hospital outreach is not a social call or the time for a lengthy visit. Hospital outreach provides an opportunity to minister to individuals spiritual and emotional needs. The outreach workers presence can serve to be just as important as words. It is equally important to encourage the patient's family because they may be enduring a challenging time caring for the patient. Hospital ministry expert, Junietta McCall, points out that "more recently, individuals who (through personal experience), lay ministry training programs, and spiritual and non-religious focus) have found placement in hospital ministry based on the growing interest in spiritual concerns and more private, individualized aspects of spirituality."[34]

Effective hospital outreach care is based upon art and skill. Those skills can be enhanced with the necessary training and practice. McCall, suggest that, "not everyone who is motivated to learn and practice hospital ministry is skilled. In this sense, skill has to do with the sequences of behaviors that make up the specific tasks required to be

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[34] Junietta McCall, *Practical Guide to Hospital Ministry* (New York, NY: Haworth Press, 2002), 12.

knowledgeable and proficient in a field. Once one is skilled in a field, one is said to have the ability to do what needs to be done and demonstrates that ability in a manner that can be confirmed by others who are also skilled in that field."[35] The art of hospital outreach ministry is developed through hands on experience and modeling what others has been exampled. McCall identifies several components that develop skillful outreach care workers and leaders. She points out that the worker should embody respect, practice kindness, minister humbly all while putting themselves in the patients place.[36] Outreach workers can become more effective by practicing being empathetic to the patients circumstances and feelings. When an outreach worker places him or herself in the patient's shoes, they are able to understand from an entirely different perspective. Visualizing from the patients point of view is instrumental in helping the worker prioritize what's most important to minister to the individuals need.

The key to becoming proficient in meeting patient needs is based upon consistent practice. Individuals develop skills and techniques as a result of hands on interactions in various settings. Patients all have similarities; however, it is important to realize that each patient encounter is unique. It is the culmination of the diversity of experiences that further enhances the outreach workers abilities to be effective in that environment.

Outreach to older adults encompasses a multiplicity of opportunities in various settings. Each setting has its own challenges, but the opportunities to serve a needy population have tremendous benefit. It is essential that outreach workers be adequately

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[35] Ibid., 187.

[36] Ibid., 194.

trained to embrace the challenges. Individuals who have participated in some form of preparation and training will be well equipped to provide the most effective care to older adults in the community.

CHAPTER THREE

THEORETICAL FOUNDATION

The developing and equipping of leaders to serve in the area of outreach care originated in biblical times. Throughout the Old Testament, there were many examples of God's perspective on leadership training. Four patriarchs of Genesis, (Abraham, Isaac, Jacob and Joseph) can be identified as some of the earliest leaders that played a pivotal role in the history of biblical leadership. Some of these leaders were mentored through a predecessor while others were taught through personal life experiences. They were not natural born leaders, but developed leadership capabilities in the face of situations they encountered. Their life experiences illustrated God's call upon their lives and their preparation for leadership. God prepared them for the challenges ahead and gave them the wisdom to lead others as He gave direction. One of the marks of a good leader is developing skills in others.

Abraham was known as a courageous leader because of his obedience to follow God's direction. Jacob was a manipulator that had a divine encounter with and wrestled with God until he yielded to God's will. Joseph was favored by his father and chosen by God to provide for his family during a famine. Isaac's life was spared at an early age and he learned to trust God by faith for provisions. These trailblazers went through a series of life experiences that were instrumental in their leadership development. For example, it was necessary for Joseph to endure a succession of conditions to be processed by God for

leadership. There was a purpose in enduring the betrayal of his brothers, being thrown in a pit, sold into slavery, false accusations and years of imprisonment. Each incident developed character which was necessary for God's assignment on his life. Joseph, as well as the other patriarchs, was chosen as servants to lead and in order to meet the needs of God's people at an appointed time.[1]

The journey of Moses in Exodus and Deuteronomy provided a solid foundation for a leadership development model. Moses' life was spared through the efforts of his mother who placed him in a basket on the Nile River to be found. It was no accident that Moses was adopted by Pharaoh's daughter. The time he spent in the palace exposed him to the wisdom of the Egyptians and educational opportunities he would not have otherwise been afforded. Moses came to understand the nature and mind set of King Pharaoh. He recognized how important the Hebrew slaves were to the economy of that day. His firsthand exposure to the day-to-day operations prepared him for the monumental task of freeing the Israelites from bondage.

Moses spent the next forty years in the desert of Midian where he married Zipporah, the daughter of Jethro. When Moses was forced into the desert, he learned to depend on God for his survival. The circumstances that led Moses to the wilderness were uncomfortable; however, God used them to propel him to a place of preparation. While there, Moses was responsible for shepherding the sheep and his time in the wilderness afforded him the opportunity to develop skills to shepherd God's people. God was

[1] Sid Buzzell, *The Leadership Bible* (Grand Rapids, MI: Zondervan, 1998), 1-67.

preparing Moses as he tended the sheep on the Gulf of Aqaba.[2] It was in the wilderness that Moses became familiar with territory that he would later guide the nation of Israel through. The period spent shepherding was a leadership lesson in providing, protecting and preserving. His heart was being sensitized to compassion.

Before Moses was transformed into a great leader, he was trained through God's divinely orchestrated situations which gave him a greater revelation of the reality of God. God demonstrated miracle working power through numerous encounters with Moses beginning with the burning bush on Mt. Horeb. God fully equipped him for the assignment to lead the nation of Israel out of Egypt. The Lord proved to be a deliverer when the Red Sea was parted and the Israelites were allowed to cross on dry land. Moses developed trust in God as he witnessed the plagues visited on Egypt to transform the heart of Pharaoh. Each experience encountered was a trial within itself and was instrumental in equipping and developing Moses to lead God's people to the Promised Land. Moses had successfully led three million people in the exodus from Egypt. The responsibilities of food, water, shelter and maintaining peaceful relations was an overwhelming task. At the advice of his father in law Jethro, Moses implemented a more effective system of operation. He identified other proficient leaders and assigned them duties according to their capabilities.[3]

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[2] S. J. Schultz and G. V. Smith, *Exploring the Old Testament* (Wheaton: Crossway Books, 2001), 32-33.

[3] Kent Spann and David Wheeler, *Nelsons Church Leaders Manual for Congregational Care* (Nashville: Thomas Nelson, Inc. 2010).

Moses was one the earliest biblical examples of a leader being called and equipped to lead a group. Moses was born at a dark and difficult time in the history of Israel. During that period, Thutmose I reigned as Egypt's great empire constructor. The Hebrew population was rapidly multiplying and became a threat to the Egyptians. Severe measures were implemented and the Egyptian midwives were commanded to kill newborn Hebrew boys. All Egyptians were instructed to seize the Hebrew male children and throw them into the Nile River to drown.[4]

Moses had a divine encounter with God who gave him instructions. Theologian, Walter Brueggemann, points out in his writing that God's appearance to Moses was not by accident. He states, "It was purposeful, summoning and demanding."[5] Moses was given a divine assignment orchestrated by God to lead the Israelites out of Egypt. Before Moses took on the responsibility to fulfill his divine assignment, he was molded and shaped by God for the task. The hand of God was upon his life ordering his steps to lead others.

Biblical tradition linked the Book of Deuteronomy to Israel's journey in and out of Egypt. There was a strong correlation between the history of Israel and Egypt. Around the year 1877 B.C., the family of Jacob descended into Egypt. The Israelites were treated favorably because of Joseph's status in the land. As time passed, a new Pharaoh came to power and the Israelites were gradually persecuted and enslaved. The Israelites remained in bondage for a period of 430 years before God raised a deliverer by the name of

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[4] L. Richards and L.O. Richards, *The Teacher's Commentary* (Wheaton: Victor Books, 1987), 113.

[5] Walter Brueggemann, *Old Testament Theology: An Introduction* (Nashville: Abingdon Press, 2008), 117.

Moses.[6] He was being processed and prepared to lead a people to a place God had prepared. According to J. E. Smith, Moses was viewed as the preeminent leader of the Israelites that successfully led the people out of Egypt into the promise land. He was a highly revered lawgiver and prophet.[7]

Moses demonstrated responsibility and faithfulness to every assignment he was entrusted with by God. As a good leader, Moses recognized the necessity to equip leaders to carry on the work. The priests were instructed to carry on the teachings of the law. He was, also, keenly aware of his duty to prepare a successor.

Joshua was chosen and entrusted with the future leadership of the people. It was Joshua's assignment to lead the Israelites in the conquest and occupation of the Promised Land.[8] Joshua had the opportunity to serve with Moses and to witness the wonder working power of God from the bondage of Egypt to the borders of Canaan. His leadership capabilities were being developed and he was being equipped to care for the congregation God had assigned him.

Schulz points out that "as a spy, he gained firsthand knowledge of Palestine and heroically, in face of opposition, asserted that by faith in God they would be able to conquer the land (Numbers 13, 14)."[9] Joshua had been adequately prepared by Moses to embrace the tremendous task of leading the people to the Land of Canaan. The expertise and background experience of Joshua would be instrumental in his new role. Joshua had

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[6] J. E. Smith, *The Pentateuch*, 2nd ed. (Joplin: College Press Publishing Company, 1993), 176.

[7] P. J. Achtemeier, *Harper's Bible Dictionary*, 1st ed. (San Francisco: Harper & Row, P., & Society of Biblical Literature, 1985), 655.

9 Schultz and Smith, 50.

been prepared to lead through military experience. His success was evident through the victory in the wilderness of Rephidim. Under Joshua's leadership, the Israelites defeated the Amalekite attack.[10] Joshua was being prepared for greater leadership even as a spy.

Another admirable leader of the Old Testament period was Nehemiah. He was responsible for leading a group of people to rebuild the wall of the City of Jerusalem after it had been destroyed by the Babylonians. He recognized the magnanimity of the task and organized people that would help. As a leader, he insured that everyone played an integral role in the success of the project by delegating duties and training where necessary. His leadership style inspired others to catch the vision. Together, they were able to successfully accomplish the task that lay before them.[11] The strategies implemented by Nehemiah are demonstrated in many of today's church leadership settings. He intentionally developed goals, objectives and a plan of action. Nehemiah successfully accomplished his projects by strategic organizing and delegating according to each man's abilities.

The theologian, G. W. Icenogle's account of Israel's history suggests that the movement toward a kingship style of leadership was a gradual process. He points out that, "The judges or tribal leaders, tended to play only temporary roles of pervasive leadership when the people were in crisis. Once the crisis was over, the temporary judge went back to his or her own tribe. This was a dramatic period of shared leadership in

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[10] Finis Dakes, *Dakes Annotated Reference Bible* (Lawrenceville: Dakes Publishing, 2001), 130.

[11] Mark Conner, *Transforming Your Church* (Kent: Sovereign World, 2000), 96.

Israel's history, especially during times of crisis."[12] During this time in history, people relied heavily on their allegiance to a kingship. The designated leader usually exemplified a high level of faith to lead. The people were dissatisfied with this transitional and structural form of leadership; they did not desire to recognize God as their king.[13]

In Judges 8:22-23, the people demanded that Gideon become king over them. When he refused their request to step into that role, they asked for his sons or grandson to rule. They rejected God, but desired a tangible king or a godlike leader to rule over them. Over a period of time, God's role as leader became less important to the people and the king became their god on earth.[14] In spite of this, the king recognized his need for God's guidance and direction to lead the people.

During the transition, from the Old Testament to the New Testament, there was a shift in leadership paradigms. The roles of kings and judges were slowly being eliminated. The greater emphasis was on lay leadership's involvement in the work as opposed to a single leader or pastor. In the New Testament era, the first leaders of the church were the apostles in Jerusalem who were assisted by the elders. In the early decades of Christian church, missionaries, preachers, evangelists, teachers and prophets played instrumental roles in leadership. These leaders were highly Spirit-filled

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[12] G. W. Icenogle, *Biblical Foundations for Small Group Ministry: An Integrative Approach* (Downers Grove, IL: InterVarsity Press, 1993), 117.

[13] Ibid., 17.

[14] Ibid.,

individuals who usually traveled from one location to another. By the early part of the second century, much of that leadership style had faded.[15]

Scholars suggest that many of the prophetic teachers and leaders were settling down and others had followed their own agendas. The shift from missionaries, preachers, and evangelist was now directed towards bishops and deacons. However, the prophetic traditions continued to be popular among the Herma, Melitio, Ignatius and the Montanist. In addition to prophetic teachers, great philosophers such as Origen, Tertullian and Clement of Alexandria continued to operate. There were examples of leaders who continued to flourish within the church at this time. Local leaders began to organize and outreach care was provided by a team or group known as the presbyters or bishops. Presbyters are known as elders or fathers in the faith.[16]

According to Tim Dowley, by the time of Ignacious, the churches in Asia Minor were ruled by threefold ministry. Threefold ministry of leadership became universal before the third century and consisted of the authority of Bishops, priest and deacons. Rome and Greece did not operate under a single bishop in Ignacious' day.[17] This form of leadership consisted of guidance by a single bishop, a body of presbyters and several deacons. The role of the deacon was that of a servant. Over a period of time, the bishops became the recognizable leaders of the church who served the needs of the congregation. Servant leaders provided support to the bishops and helped to service the needs of the

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[15] Tim Dowley, *History of Christianity* (Minneapolis: Fortress, 1995), 118.

[16] Ibid., 119.

[17] Ibid.

congregation by assisting with such duties as communion, teaching, or handling administrative tasks within the church.

Equipping the saints to function effectively and properly was essential in the operation of the church. In Ephesians 4:11, Paul expounded upon the role of ministers in equipping Christians for the work of ministry. Ministers assisted in developing leaders by equipping members to serve. Training and development came through teaching, preaching or some other form of ministry. One of the objectives of ministry leaders was to prepare others for works of service. As others were prepared, the body of Christ was continuously built up and edified. Paul made it clear that the responsibility of the Apostles was not just to establish new churches. They were called to teach and equip God's people which was an expanded mission from God that included reaching out to the world.

The Apostles were charged to help others lay spiritual foundations for their lives.[18] Paul further suggested that the prophets were called to do more than prophesy. One of their roles was to teach and equip God's people to hear God for themselves. They were to instruct people on how their lives should line up with the Holy Spirit.[19] Paul taught the evangelist that their call was to do more than evangelize. As evangelist, they were to equip the people of God how to be great witnesses and share their faith. Paul taught the evangelist that their call was to equip the people of God how to be great witnesses and share their faith, not just evangelize. Paul instructed pastors that their

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[18] Connors, *Transforming Your Church*, 96.

[19] Ibid., 97.

duties included more than simply caring for the sheep. They needed to equip Christians to love and minister one to another. Finally, to the teachers, he suggested that they equip the saints to interpret and apply the word of God to their daily lives.[20]

The historical perspective of how this was accomplished in the early Church demonstrated that God operated through a leadership team system. He required leaders to develop other leaders. The Apostles in the early Church recognized that leadership training was essential in the Kingdom of God. They understood that training was not an option, but a mandate based upon laws of the Kingdom. Those principles were relevant then and are relevant today.[21] There were certain principles of leadership that will remain constant. One of the key factors was Christians have a responsibility to lead others to Christ and leaders should be productive in reproducing spiritual leadership.

As the New Testament teachings continued to unfolded, the responsibility of ministry became more inclusive and shared among those with a heart for servitude. New Testament teachings stressed the value of all ministry gifts working together in the spirit of unity. The ministry of preaching was just as essential as the ministry of hospitality or music.[22] There was a need for concern for both the spiritual and physical needs while yet not neglecting the soul.

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[20] Ibid., 98.

[21] Theodore Grosbach, *Act 29: Continuing the Apostolic Revival through Spiritual Leadership Training* (Carlisle: Rosh Publication, 2000), 51.

[22] K. O. Gangel, *Acts: Holman New Testament Commentary* (Nashville: Broadman and Holman Publishers, 1998), 96.

According to theologian J.W. Drane, "Paul made it quite clear that a Spirit-directed leadership would itself involve a certain limitation of the work of any given individual within a church, for not every Christian was equipped by the Spirit to perform the same tasks (1 Corinthians 12:1-5)."[23] He acknowledged that the gifts vary, yet, every gift was essential. When Christians came together on one accord and obeyed the Spirit, there was a confidence that the Spirit would bring everything together, decently and in order.[24] The Apostle Paul urged the Ephesian church members to capitalize on the strengths they possessed to develop a greater level of unity.[25] According to researcher Theodore Grosbach, the emergence of spiritual leadership was not automatic. He firmly believed the growth of the church of the future tomorrow is based upon preparations and training today.[26] His theory was based upon the results of the great revival at Ephesus in the first century. The revival began in Acts 19, but three years later the Apostle Paul ministered to the elders of the churches in that region. Paul had invested time in training and developing the leaders because he anticipated a great expansion of the church.[27]

Another principle of leadership training was that active leadership produced revival. As the church made efforts to motivate and equip the saints for revival, a great harvest resulted. Equipping Christians entailed giving them the necessary tools to effectively operate in their ministry in the Kingdom. Servant leaders had the

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[23] J. W. Drane, *Introducing the New Testament* (Oxford: Lion Publishing, 2000), 399.

[24] Ibid.

[25] Buzzell, *The Leadership Bible,* 1381.

[26] Grosbach, 53.

[27] Ibid.

responsibility to equip saints along with the pastor.[28] Equipping leaders to operate in a specific area of servitude helped to strengthen the church and prepared it to receive the increase of saved souls.

Grosbach argued that leadership is not position based. He stated, "The Lord gives responsibility to those already proven, to those who have demonstrated their faithfulness to the great cause of revival, to those who really care about others and are interested in genuine ministry in the body of Christ."[29] Unfortunately, many churches have not recognized that leaders need to be in positions of authority and must have spiritual qualifications, as well as proper leadership training.[30] This practice is prevalent throughout the church body and has caused decreased effectiveness in ministry.

Oftentimes, church members are placed in a position based on financial status or friendship relations. If they are not qualified and trainable, it leads to ineffective ministry within the church body. The most well trained leaders were servants that serve God and mankind. The perception of servant had a negative connotation in the Old Testament which was associated with suffering, sacrificing or denial. In the New Testament, it was an honor to be a servant. The servant obtained life through suffering.[31] Oftentimes, suffering played an integral role in preparing the heart for leadership and it was through the suffering that one was able to lead others.

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[28] Ibid.

[29] Ibid.

[30] Ibid.

[31] David Young, *Servant Leadership for Church Renewal* (Scottsdale: Herald Publishing, 1999), 36.

One of the major focuses that occurred in churches over the last several years was a greater focus on training and motivation. According to church consultant Lyle Schaller, there are an increasing number of churches "organized around the central goal of challenging the laity to be engaged in ministry while the paid staff runs the church."[32] Members are more committed when they are engaged in the ministry. Schaller looked at different methodologies of great church leaders. Each leader shared insight on approaches to motivate people to get involved, to care or step up to a leadership role.[33] Throughout the book, Schaller explored best practices to help individuals discover their appropriate place of servitude. Identifying one's purpose and gifting was essential in developing the most effective training. Successful outcomes are a result of purpose and preparation. It was pointless to invest hours of care training in someone that is better suited for the ministry of administration. The church at large benefited when individuals were properly developed because the needs of congregants were met and the skills of leaders were enhanced. Schaller also pointed out there was a "change in emphasis in outreach strategies from converting nonbelievers to transforming believers into disciples."[34]

John Maxwell, one of the leaders whose insight was shared, compared people development to stock investment. He pointed out the returns from investing time and knowledge in people can be great or a significant loss. Ultimate leaders can be the greatest asset to ministry. Maxwell focused his efforts on uncovering the person's

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[32] M. Shelley, *Growing Your Church through Training and Motivation: 30 Strategies to Transform Your Ministry*. Vol. 4 (Minneapolis: Bethany House, 1997), 113.

[33] Ibid., 15.

[34] Ibid.

passions and equipping at that point. The areas individuals are passionate about are often indicators of their rightful place in ministry and it is much easier to work with that individual.[35] Disciples signify followers of Jesus Christ. The term "disciple" was derived from the English and has a Latin root meaning learner or pupil.[36] The primary focus of the early church was evangelizing, adding to the body of Christ and developing leaders to assist with the ministry of services. The new paradigm of ministry focused on developing those believers into working disciples which included preparing them for the work of the ministry and training for leadership roles. They in turn, will have opportunity to mentor and train other Christians to carry out the task assigned.

Ken Horton made an interesting statement relative to preparing members. He said, "Instead of following the axioms 'find a need and fill it,' I want to find and equip people first, then find the ministry needs they can fill."[37] This approach is more workable because it is easier to fill a need than to select the right person. The more contemporary approach today is developing people before developing programs. Members are encouraged to experiment in various areas of ministry until they discover their gifting and true passion.[38] Training in those areas of gifting enhanced their skills and sharpened their expertise. With additional experience, the member gained the potential to become a leader. In the past, much emphasis was placed on building grand programs to meet the

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[35] John Maxwell, *The 360-Degree Leader* (Nashville: Thomas Nelson, 2011), 231.

[36] C. Brand, C. Draper, A. England, S. Bond, E. R. Clendenen, T. C. Butler, and B. Latta, *Holman Illustrated Bible Dictionary* (Nashville: Holman Bible Publishers, 2003), 425.

[37] Shelley, 41.

[38] Ibid., 42.

needs of the congregation. Often times, the program was not adequately facilitated because of the lack of qualified leaders. A greater level of success results when people are groomed and developed to operate programs. The new methodologies suggest identifying people to lead before implementing programs leads to success.

Equipping Leaders in the Old Testaments

A study of the Old Testament scriptures yields a multiplicity of examples that provide instructions on effectively equipping leaders to meet the needs of congregants. The book of Exodus recorded the Israelites journey from Egypt to the promise land. The word Exodus was translated by Greek scholars to signify a departure or going out.[39] Moses recorded the manifestation of how the promises God made to Abraham came to pass in the lives of the Israelites. He clearly defined how a group of Israelites wandered through the wilderness were transformed into a great nation. It was necessary to establish ordinances and guidelines for the people to observe in that transformational process. Strong leadership and training capabilities were instrumental in accomplishing the journey. According to Exodus 18:13-27, it states:

> And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee. If thou shalt do this thing and God command thee so, then thou shalt be able to endure, and all this people shall also go to their place in peace. So Moses hearkened to the voice of his father in law, and did all that he had said. And Moses chose able men out of all Israel, and made them heads over

[39] M. Henry, *Matthew Henry's Commentary on the Whole Bible: Complete and Unabridged in One Volume (Exodus 18:7–12)*, (Peabody: Hendrickson, 1994).

> the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselves. And Moses let his father in law depart; and he went his way into his own land.[40]

In this passage of scripture, Moses provided an account of the how justice was administrated. The process he described was used to manage conflicts that arose among the people. The people brought their case before Moses to hear when they had disputes with one another they could not peacefully resolve, they brought their case before Moses to hear. He gave ear to their concerns and rendered a decision on their outcome. He had become accustomed to this process and worked diligently at performing it. Overall, he viewed the system structure as effective and practical in serving the needs of the Israelites.

According to Matthew Henry's commentary on this periscope of scripture, Moses had successfully fulfilled his assignment of leading the children out of Egypt. He proceeded to take on the role of lawgiver and judge among the people based on his divine connection with God.[41] Moses was charged to make known the laws of God unto the people. It was not his duty to be the lawmaker, but to make known the precepts of God. His responsibilities included answering questions and clarifying the laws God had given the Israelites. Other duties consisted of judging controversial matters between fellow

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[40] *Holy Bible: King James Version*. 2009 (Electronic Edition of the 1900 Authorized Version.) (Ex 18:13–27). Bellingham, WA: Logos Research Systems, Inc.

[41] Leslie F. Church, *Mathew Henry Commentary* (Grand Rapid: Zondervan, 1961), 91.

men and rendering a final verdict.[42] The people had become dependent on Moses to resolve all of their issues and relied on his wisdom to provide solutions. As a result, the people were beginning to view Moses as the only one that could resolve their issues. One of the challenges Moses faced was refocusing the people's perception of him.

G. W. Icenogle suggests, "Moses, as the primary redemptive leader, had to come to grips with the need to guide the people of God out from under their 'kingly' expectations of leadership and into a new understanding of their 'priestly' calling into mutual leadership and ministry."[43] Moses had the difficult task of teaching others not to become totally dependent upon him. There were numerous disagreements among the people which resulted in Moses spending a substantial amount of time hearing cases.

Jethro, the priest of Midian and the father-in-law of Moses came to visit over a two day span. In the Old Testament, Jethro is also, called Reul and Hobab.[44] According to the Finis Dakes' commentary, Jethro was esteemed as a righteous and religious man that possessed great wisdom. He was conscientious, unselfish and broadminded in his thinking. Not only was he spiritual, but he was a peace-loving family man with good business acumen.[45] Throughout his visit to Moses, he heard of the great and mighty things the Lord had done for Israel when He rescued them from the hands of

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[42] H. M. Spence-Jones, *The Pulpit Commentary: Exodus Vol. II* (Bellingham: Logos Research System 2004), 91.

[43] G. W. Icenogle, *Biblical Foundations for Small Group Ministry: An Integrative Approach* (Downers Grove: InterVarsity Press, 1994).

[44] Walter Harrelson, *The New Interpreter's Study Bible* (Nashville: Abingdon Press, 2003), 112.

[45] Finis Dakes, *Dakes Annotated Reference Bible* (Lawrenceville: Dakes Publishing, 2003), 191.

the Egyptians. Jethro brought a burnt offering sacrifice unto God and worshipped Him for his awesomeness.

On the following day, Jethro had an opportunity to observe Moses operating in his role of judge for the people. During this short period of time, he expressed a concern about Moses' management style in providing for the needs of the Israelites. He noticed that the people stood in the presence of Moses from morning until evening. Jethro discerned that waiting in long lines for hours caused the people to become exhausted. He recognized the process was not only taxing on the people, but it was not in the best interest of Moses' as the never ending pressure to resolve personal and legal disputes was demanding.[46]

Jethro questioned Moses as to why it was necessary for him alone to settle every case that came before him. Moses indicated that the people inquired of him and depended on him to relay the instructions of God. Jethro carefully evaluated the current practice and concluded that the methodology was ineffective. He determined that Moses' administration of the justice process could be handled more effectively.[47] In Jethro's assessment of the process, he came to the conclusion that Moses was overburdened with the task of hearing every case. He concluded that it was too much responsibility for Moses to undertake by himself. Jethro expressed to Moses that he would wear himself out if he continued to operate in that manner. Exodus 18:13-27 records his suggestions. He honestly and forthrightly informed Moses that this was not the best way to accomplish

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[46] Sid Buzzell, *The Leadership Bible* (Grand Rapids: Zondervan Publishing, 1998), 91.

[47] Michael Coogan, *The New Oxford Annotated Bible* (Oxford: Oxford Press, 2001), 108.

the task. In Matthew Henry's commentary, he suggested that even though Moses was doing a good and noble deed, he risked the potential of overextending himself.[48]

In the long run, Moses would not be able to maintain such a demanding schedule. The ability to lead effectively could have been jeopardized due to physical and emotional strain. Although Moses was serving wholeheartedly, he needed to consider other options that would be more beneficial to him and to the people. Jethro was instrumental in helping Moses to see that organization and structure were essential to effective operation.[49] Jethro recognized that Moses was overwhelmed and he should not handle the task independently, but to reorganize the system in which the numerous judicial cases were handled. He instructed Moses to implement a new system that required him to only judge the most difficult cases and disputes. He advised Moses to appoint judges to handle the remaining cases; therefore, releasing him from the constant taxing responsibility of attempting to hear every case brought before him by the people.

According to the Dakes' commentary, Jethro recommended that Moses act as mediator between God and the people. He instructed Moses to continue to teach the people the laws and ordinances of God while walking upright as an example before them. Additionally, Jethro advised him to appoint capable leaders as rulers of thousands, hundreds, fifties, and tens. Moses was charged to train the leaders in their assignment. He further counseled Moses to establish two separate courts, the lower and the higher courts.

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[48] Spence-Jones, 92.

[49] Buzzell, 91.

The lower court would allow the leaders to rule over smaller matters. Moses, therefore, would have only to preside over the more serious matters in the Supreme Court setting.[50]

The Israelites benefitted greatly from the implementation of a new management system of administering justice. The reorganization of the process increased productivity. Overall, the process was made more efficient and resulted in swifter justice in resolving their complaints. The people had a better support system and were better served.[51] As a result of Moses' openness to wise and godly counsel, a new system was implemented. New leaders were identified and qualified to carry out a more effective system of the administration of justice.

The modification of the old judicial system provided Moses with additional support in which to manage the case loads. He came to the realization that an organized and more efficient system of justice could accomplish far more than an individual system. The result of people working together yielded a more productive system to meet the needs of the people. By listening to wise counsel, Moses was able to allocate his time and efforts for more serious request which resulted in an efficient leader.

Moses demonstrated wisdom by being receptive to wise counsel from Jethro. His obedience resulted in implementation of a more efficient system in which leaders could be trained in an environment where effective leaders could grow. Moses came to understand that effective leaders create an environment where leaders can grow. He successfully accomplished this by hand-picking leaders and empowering them to lead

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[50] Dakes, 132.

[51] Buzzell, 91.

groups.[52] Leaders benefitted because their leadership abilities were developed as they were delegated additional areas of responsibility. Several of the leadership principles that were conveyed to Moses provided a sound foundation in establishing effective management systems. It was imperative to thoroughly analyze the existing system to determine its strengths and weaknesses. It was also imperative to analyze the old system that was utilized by Moses.

Jethro recognized that the process could be handled more efficiently after evaluating the current operation. A more effective plan was implemented to achieve greater effectiveness. Jethro suggested building a support team that consisted of delegating areas of the responsibility. Delegation was a methodology utilized by corporations, organizations and churches to accomplish a common goal.

Overall, Moses was counseled to train and develop leaders. Jethro, also, suggested building a support team that consisted of delegating responsibility to other men whom Moses felt were capable of handling such duties. Delegation is methodology utilized by corporations, organizations and churches to accomplish a common goal. A more effective plan was implemented to achieve greater effectiveness. Finally, the time and effort invested in developing leaders yielded positive results across the board. He was able to benefit from the fruits of his labor by relieving some of the tasks placed on his shoulders. The people benefitted because they were better served and their needs were met in a more efficient and timely manner. The researcher Shelly suggested this in regard to leaders, "the same principles that made them better church leaders have also helped them lead at

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[52] Ibid.

and in the marketplace."[53] Investing in the training and development of people resources yielded excellent returns.

Equipping Leaders in the New Testament

Throughout the New Testament, there were numerous examples of challenges that leaders faced. These encounters prompted an evaluation of the current system of management. Oftentimes, these challenges led to circumstances requiring the implementation of a different methodology to meet the needs of the people. In the New Testament church, structure was only developed if it addressed a certain need.[54] Identifying and equipping leaders to facilitate a new operations system was an integral part of the process. The passage of scripture recorded in Acts 6:1-7 (KJV) states:

> And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith.

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[53] M. Shelley, Vol. 4. *Growing Your Church through Training and Motivation: 30 Strategies to Transform your Ministry* (Minneapolis: Bethany House, 1997), 104.

[54] K. O. Gangel, Vol. 5. *Acts*: *Holman New Testament Commentary; Holman Reference* (Nashville: Broadman and Holman Publishers, 1998), 93.

A model of developing and equipping leaders was originated based on this text. The circumstances presented in Acts 6 address both spiritual and natural needs. The gospel researcher Luke described a conflict that occurred in the mid-thirties approximately five years after the Pentecost. During that time, administrative problems had arisen in the Jewish community and the people began to murmur among themselves. Difficulties had arisen based upon the rapid growth the church experienced.[55] The number of disciples had multiplied tremendously in spite of the opposition to preaching the gospel. The early church still flourished and challenges arose. As a result of the expansion, the Grecians and Hellenists complained about the Hebrews. The Greek Christians expressed dissatisfaction that the native Aramaic speaking Christians were neglecting their widows in the daily distribution.

The Hellenist Jews spoke and prayed only in Greek while the Hebrews spoke Greek, Hebrew and Aramaic. Cultural, ethnical and linguistic differences were all factors that contributed to disparities among the people.[56] Biblical scholars differ on the nature of the complaint. The Greek noun *diakonia* signified daily distribution in this text.[57] It was not clear if the widows were being omitted in receiving daily ministry or the daily distribution of meals. In that day, Jewish widows were highly dependent on the

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[55] J. B. Polhill, Vol. 26: *Acts: The New American Commentary* (Nashville: Broadman and Holman Publishers, 2001), 178.

[56] Harrelson, *The New Interpreters Bible*, 1966.

[57] Ibid.

charitable giving of the church. The Christian community was concerned that "there be no needy among them."[58]

The Jews had established a weekly allotment for the occupying residents call the quppah. It consisted of enough money for fourteen meals and was distributed on Fridays.[59] In addition to servicing the needs of the permanent residents, nonresident assistance was distributed daily. It was known as the tamhuy and consisted of food and drink. These portions were delivered to homes of the needy.[60] There were a large number of needy widows residing in the community and were reliant on their distribution to be received in a timely manner. The administration of these charitable gifts had become the responsibility of the apostles.

The twelve apostles recognized this area of conflict required addressing. They summoned the multitude of disciples and expressed the concern that it was not reasonable for them to leave the business of preaching to serve at the tables. The apostles charged the disciples to select seven men that could be considered to carry out the duties of assisting with the tables.[61] They proposed ministry be divided into two separate areas to meet the needs of the community. The two areas were the ministry of the Word and ministry of servitude. Specific assignments were delegated to each group. Those designated to facilitate ministry of servitude were responsible for attending the tables

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[58] *Holy Bible: King James Version*. 2009 (Electronic Edition of the 1900 Authorized Version.) (Acts 2:44) Bellingham, WA: Logos Research Systems, Inc.

[59] Polhill, 180.

[60] Ibid.

[61] *Holy Bible: English Standard Version*. (Acts 6:2), (Wheaton: Standard Bible Society, 2001).

where food was gathered and then distributing food to the needy. The apostles would continue in prayer and ministering the Word. A minimum of three deacons who were judges of sacred and civil matters were assigned to each Jewish synagogue. Their assignment was to preside over the trials of Jewish members.[62]

Seven qualified men were selected to serve the needs of the people. The seven were chosen from both groups and had diverse backgrounds. The people now had representation that could speak in their native language and were familiar with the specific needs of the group they were assigned to serve. It was determined that a specific criteria would be required. The selection was based on the criteria of being of honest report, full of the Holy Ghost and wisdom. They were required to be men of integrity that promoted confidence from the people. The apostles laid hands on them and set them apart for ministry after they had been selected to serve the necessities of the people. The laying on of hands gave them the authority to operate in the area in which they were designated to serve.

Change is often met with opposition; however, the community was receptive of the proposed changes. The apostles led by making the proposal, but it was the congregation that made the final approval of the plan and the selection of the seven.[63] The apostles recognized that the current system of operation lacked effectiveness because service to certain groups was not a priority. If the early church had continued to service the people in the same method, it would have resulted in sustained disunity.

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[62] Dakes, 224.

[63] Polhill, 180.

The perceived level of unfairness or insignificance was an underlying cause for conflict. The present system led some to believe that others were more favored and received greater attention to their needs. This level of conflict prompted the apostles to evaluate and propose a system that better accommodated the needs of the people.

Their openness to change resulted in more workable solutions for the entire church community. The rapid growth of disciples required a certain degree to flexibility to make the adjustments necessary to foster growth. Polhill suggests that "the church was not afraid to adjust their structure in order to make room for a growing ministry. When structure and ministry conflict were evident, an opportunity was presented to trust God for the solution."[64] All conflict was not negative and often presented an opportunity to implement a more effective operation. Oftentimes, churches have limited their growth because of intimidation to make necessary changes. Those changes have included equipping new church leaders, delegating additional responsibilities and expanding the authority of those already in place. The implementation of a new methodology as noted in Acts 6 resulted in increase, as well as, a more effective system of management.

According to Acts 6:7, "the Word of God increased and the number of disciples multiplied in Jerusalem greatly."[65] This increase was a result of identifying the needs of the people and equipping leaders to serve those needs. According to the researcher, Buzzell, "the apostles initiated, delegated and incorporated a new wave of leadership."[66]

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[64] W. W. Wiersbe, *The Bible Exposition Commentary* (Wheaton: Victor Books, 1996).

[65] Coogan, *The New Oxford Annotated Bible*. 195.

[66] Buzzell, 1284.

Leaders were trained and appointed to a designated area of ministry. The apostles became proficient in their specified duties and were able to operate in a more focused manner. No longer was the apostle's time split between over lapping duties that resulted in a level of inefficiency. The duties of working at the distribution tables had been shifted to designated disciples. The apostles were released to spend greater time in preaching the gospel. By focusing on their own strengths, the apostles' efforts resulted in more souls being won to Christ.

Another positive result of equipping new leaders and establishing a new system was that the Jewish priest became obedient to the faith and more were convinced that Jesus was truly the Messiah. When the apostles were able to preach the gospel more, many Jews began to embrace the gospel of Jesus Christ. They were able to put aside many of their differences and unite for the common cause of the kingdom.[67] The allocating of the right resources in the right place at the appropriate time yielded positive results.

The apostle's leadership role addressed the issues of that day resulted in greater utilization of human resources, peaceful unity among church community, and generated greater support from the Jewish community. The Jewish priests obeyed the laws and were captivated by the teaching of the scriptures.[68] The greatest wonder is that more souls were

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[67] R. J. D. Utley, Vol. 3B: *Luke the Historian: The Book of Acts. Study Guide Commentary Series* (Marshall: Bible Lessons International, 2003), 94.

[68] Ibid., 94.

won to Christ. The underlying theme in this leadership development New Testament scripture was ministry or service. Service is also referred to as (diakonia) in Greek.[69]

This biblical passage demonstrated three key aspects for equipping leaders in a particular area of servitude. First and foremost, the model validated the fact that the church must not only be concerned with meeting the spiritual needs, but the physicals needs. The church community recognized the genuine needs of the widows and established a biblical plan to meet those needs.[70] Effective leaders were concerned about the whole and not simply preaching without reaching out to meet the material needs.

Second, the early church maintained a posture of remaining open to change. They refused to become so structured that it would cause them to miss an opportunity to meet a need. The leaders of that day recognized the importance of flexibility. They did not hesitate to implement a new structure for the sake of greater efficacy.[71] The flexibility they exhibited was instrumental in achieving the desired outcome.

Third, the apostles exercised a system of fairness and did not show favoritism to one group over the other. They refused to point the fingers of blame and completely focused their efforts on improving the current situation. No oppressive form of leadership was portrayed in setting a new system in place.[72]As a matter of fact, the apostles

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[69] Gangel, 93.

[70] Gangel, 93.

[71] Ibid., 94.

[72] Ibid., 94.

proposed a plan, delegated the selection and confirmed the selection made by the people. The transition was well received and accepted by the congregation.

The applications explored in both the Old and New Testament scriptures provided lessons on developing leadership structures that are applicable in today's society. The principles and precepts that were utilized in the Bible still provide sound foundation in developing leadership management system. It is imperative to first evaluate the efficiency of current system of administration.

In the Old Testament, Moses' father-in-law, Jethro assessed how he functioned in administrating the judicial process. In the New Testament, the Apostles evaluated the system of operation when several complaints were registered in the early church's function of operations. In both instances, the areas of strength were recognized and enhanced. The areas of weakness in leadership that led to inefficiency were addressed. Leadership functioned both in a climate of crisis and change in the biblical times. Leaders face the same challenges today and are called to take action.[73]

The Bible serves as the foundation for equipping leaders for effective outreach care leadership. Church leadership training should have a biblically based foundation for instruction. It is imperative that programs and ministries be established on the foundation God designed. The Bible is our measuring stick and establishes the standards the church pattern itself after.

Regardless of denominational affiliation, many of the practices and ordinances in effect today are adapted from biblical principles. A great number of churches today select

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[73] Efrain Agosto, *Servant Leadership*, (St. Louis: Chalice Press, 2005), 9.

deacons and servant leaders based on the principles outlined in Acts 6:1-7. Churches seek men of good and honest report that are full of the Holy Ghost to serve the congregation. The criterion in which the selection process is founded upon is biblically based. Today, the process of ordination and the laying on of hands is directly related to Acts when the disciples were set apart for the work of the ministry.

There are several correlations between today's church leaders and the New Testament leaders. The exercise of power and authority was instrumental in the New Testament function of leadership. The present day church leaders must operate and lead under authority which establish order and assist leaders in developing respect. Authority establishes order and leaders must exhibit a healthy respect for the authority of leadership. Equipping and developing leaders to provide effective outreach care is essential in the body of Christ. The preparation and training necessary to equip leaders should come from the Bible. When biblical principles are modeled, it is understood that leaders must be qualified and meet specific criteria. The leaders designated assignment met an identified area of need within the church. In the Old Testament scripture discussed, leaders were selected as judges to assist with the work load. The New Testament scripture, also, highlighted leaders designated to serve in specific areas of servitude to provide more adequate care.

Theological Foundation

Theology is a comprehensive concept that can be defined in a multiplicity of ways. There are numerous interpretations of theology to be considered. The Concise

Oxford Dictionary defined theology as "the study of the nature of God and religious beliefs."[74] Merriam-Webster gives a broader definition of a complex concept. Theology is defined as "a branch of theology concerned with summarizing the doctrinal traditions of a religion, such as Christianity, especially with a view to relating the traditions convincingly to the religion's present."[75] It is such a multi-faceted entity from many perspectives that a more extensive definition is appropriate. S. C. Guthrie defines theology in the *Christian Doctrine* as "a the quest for the ultimate truth about God, about ourselves, and about the world we live in". [76]

This reflection is usually done in the context of a religious community united by the conviction that God is known, experienced, trusted and served in light of some normative revelation of divine activity and purposes given in particular events, experiences and persons in the past history of the community."[77]

According to Tyron Inbody, all theology has a contextual component because it is based upon and addresses the context of the contemporary believer. He points out that, "Theology not only speaks about God; it speaks its message about God from and to its cultural situation."[78] Inbody suggests that the primary object of theology is God based

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[74] C. Soanes and A. Stevenson, *Concise Oxford English Dictionary*, 11th ed. (Oxford: Oxford University Press, 2004).

[75] I. Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*, 11th ed. (Springfield: Merriam-Webster Inc., 2003) 721.

[76] Shirley C. Gutherie, *Christian Doctrine*, (Louisville, KY: Westminister John Knox Press, 1994), 1.

[77] Ibid.

[78] Tyron Inbody, *The Faith of the Christian Church* (Grand Rapids: William B. Eerdmans Publishing, 2005), 12.

upon the meaning of the word itself. The root of theology means logos (discourse) about theos (God). Most theologians focus on the nature, human nature, and human history rather than just the doctrine of God. He points out that, "modern theologians have debated whether God's revelation in Jesus as witnessed in scripture is the primary object of theology (Karl Barth) or whether theology is the description of the consciousness of God in human experience as it is shaped by the Christian community (Friedrich Schleiermacher)."[79] A theologian can be defined as one who studies or a student of theology.[80]

A well respected theologian, Watchman Nee suggest that God imparted upon man a sovereign power and allowed numerous gifts to the human soul. He states that "thought and will or intellect and intention are among the prominent portions. The original purpose of God is that the human soul should receive and assimilate the truth and substance of God's spiritual life."[81] Nee discusses the fact that God gave gifts to men in order that they might take God's knowledge and will as his own.

The theologian, James Cone, argued that the basis for Christian theology is a theology of liberation. He suggested that "it is a rational study of the being of God in the world of light of the existential situation of an oppressed community, relating the forces of liberation to the essence of the gospel, which is Jesus Christ."[82] He suggested that it is

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[79] Inbody, 12.

[80] *Webster's New World Dictionary* (New York: Simon and Schuster, Inc., 2003), 668.

[81] Watchman Nee, *The Spiritual Man* (New York: Christian Fellowship Publishers, 1977), 44.

[82] James H. Cone, *A Black Theology of Liberation* (Maryknoll: Orbis Books, 1986), 1.

impossible to have Christian theology that does not arise out of the community of the oppressed.

Cone further stated, "for it is impossible to speak of the God of Israelites history, who is God revealed in Jesus Christ, without recognizing that God is the God of and for those who labor and are over laden."[83] The Israelite God recognized their oppressed condition and demonstrated God's ability to liberate a people. The researcher shares Cone's view.

According to James Harris book, *Preaching Liberation*, he suggests the black preacher traditionally recognizes that God is a God of justice concerned about the oppressed. Harris points out that the preacher grounds his perspective in the word of God regardless of whether he is preaching about transformation, survivalism or integration.[84] The researcher agrees with his perspective that God is everything and the focal point of worship.

From a dogmatic perspective, theology is considered a "science concerned with both the infinite and the finite, with both God and the universe."[85] According to researcher W. G. T. Shedds's book, *Dogmatic Theology*, theology is inclusive of the doctrines of the Trinity, incarnation, apostasy, and redemption, together with those of

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[83] Ibid.

[84] James H. Harris, *Preaching Liberation*, (Minneapolis: Fortress Press, 1995), 21.

[85] W. G. T. Shedd, *Dogmatic Theology*, 3rd ed. (Phillipsburg: P & R Publisher, 2003), 51.

eschatology.[86] The Dogmatic theology is multi-faceted and broad. Researcher, C. Ryrie, advocates that theology encompasses several different viewpoints.

Those viewpoints are biblical, historical, systematic, and practical. Biblical theology is concerned with that "aspect of theology which deals systematically with the historically conditioned progress of the revelation of God as found in the Bible."[87]

The focus of historical theology follows the development of the Biblical doctrines from the period of the Acts of the Apostles to the present day. Historical theology captures the development of the church. Systematic theology is defined by *Merriam-Webster's Collegiate Dictionary* "as a branch of theology concerned with summarizing the doctrinal traditions of a religion such as Christianity especially with a view to relating the traditions convincingly to the religion's present-day setting."[88]

Practical theology is centered on the study of the institutional activities of religion such as preaching, church administration, pastoral care, and liturgics.[89] The researcher, James Woodard, defines practical theology in his book, *Pastoral and Practical Theology*, as "the theological reflection and underpinning that guides pastoral care directed towards ensuring the individual and corporate wellbeing and flourishing of the Christian flock."[90]

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[86] Ibid.

[87] C. Ryrie, *Ryrie's Practical Guide to Communicating Bible Doctrine* (Nashville, TN: Broadman and Holman Publishers, 2005), 30.

[88] I. Merriam-Webster, *Merriam-Webster's Collegiate Dictionary*, 11th ed. (Springfield, MA: Merriam-Webster, Inc., 2003),117.

[89] Ibid.

[90] James Woodward and Stephen Pattison, *The Blackwell Reader in Pastoral and Practical Theology* (Malden: Blackwell Publisher, 2000), 2.

He suggests the definitions of practical theology and pastoral theology often overlap. Practical theology is considered the more recent term. From a historical perspective, the theory can be correlated to the necessity to have one guide or care for a congregation.

Nancy Ammerman examines the more recent way of doing theology called practical theology. She examines the relationship between the lives of the congregations and individuals. Ammerman points out, "practical theology begins, therefore, by describing the situation of the congregation and then correlates that situation with the faith and the beliefs of the congregation."[91]

The researcher agrees with Ammerman's perspective that "theology is an expression of the relation between God and such congregation of faithful, seeking people."[92] Practical theology is the theology most applicable in guiding this project. Practical theology is that branch of theology focused on pastoring or shepherding. Early pastors were considered shepherds of their flock.[93] The pastor has the responsibility to provide, protect, and preserve the sheep. In caring for the congregation, it is imperative that the needs of all the congregants be met.

The training and developing of leaders to assist in the task is essential. God requires pastors to equip others with a heart of compassion to care for those with special needs. Special care should be given to the elderly, widows, the sick, and the bereaved. As others are trained to assist in the care of the congregation, the pastor can continue to

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[91] Nancy Ammerman, *Studying Congregations* (Nashville: Abingdon Press, 1998), 16.

[92] Ibid., 23.

[93] Woodard and Pattison, *The Blackwell Reader in Pastoral and Practical Theology,* 2.

focus efforts on the ministry. The goal of achieving a holistic approach to ministry requires meeting both the spiritual and physical needs of the congregation. James Poling and Donald Miller suggest that "practical theology is one way of talking about the relationship of living Christian community and theological interpretation."[94] The researchers define Christian community as "a process of interaction among believers who seek to be faithful to Jesus Christ as revealed in scripture and its tradition."[95] He points out the similarity between community and Christian life. The same correlation can be drawn between servant hood and church ministry.

According to Poling and Miller, practical theology is a "reflection arising out of the living experiences of communities of faith and resulting in faith-informed interpretation that serves to guide the ongoing life and action of those communities."[96] They described the components of Practical Theology to consist of: critical awareness of perspectives and interests, correlation of perspectives from culture and the Christian tradition, interpretation of meaning and value critique of interpretation, guidelines and specific plans for a particular community.[97] It is important to understand the believer's identity in relation to God's action in the life and death of Jesus within the context of the scriptures and the early church. The task is the formation of persons and communities of faith-based on God's actions in Jesus. God desires that all people work together

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[94] James Poling and Donald Miller, *Foundations for Practical Theology of Ministry* (Nashville, TN: Abingdon Press, 1985), 10.

[95] Ibid., 11.

[96] Ibid.

[97] Ibid., 66.

creatively in harmony. The task of leaders in the church is to develop ideas and skills that contribute to the formation of God's kingdom.[98]

"This means a kind of personal and communal maturity that can be open to the depths of experience in all its complexity, ambiguity, and threat, and can also act courageously in communion with God's spirit. It requires both passive and active discernment about what God is doing, and an ability to know when to wait on God's initiative and when to act in concert with God's will."[99]

James Woodward characterized practical theology in three ways in his book. *Blackwell Reader in Pastoral and Practical Theology*. He suggested that "these can be categorized into three distinctively different streams, although at times they flow into each other and exert relative influence upon each other. What is common to all three is a concern to relate faith with practice and to do so in ways that are relevant and useful."[100] Woodward advocated that the first is the branch approach where practical theology is viewed as a branch of theological science. In the branch approach, the "emphasis is upon content of a discipline and the method adopted is one of applications."[101]

The second approach Woodard discussed was the process approach where the emphasis was on method. The major focus was to develop practical methods that allowed practical theologians to perform their task.[102] A theologian can be defined as one who

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[98] Poling and Miller, 98.

[99] Ibid.

[100] Woodard, 129.

[101] Ibid.

[102] Ibid.

studies or a student of theology.[103] Woodard's third approach discussed was the way of being and doing approach. Woodward pointed out that, "here practical theology is understood not primarily as a branch of theological knowledge, nor simply as a method of generating theologically informed action, but rather a way of 'doing theology' and being theologians. This approach attempted to examine the content of faith and practice."[104] The third approach was based on a reflective thought process that considered the elements of practical theology. The three elements of the equation consisted of tradition, context, and experience.[105]

The basis of practical theology was founded upon the correlation of theory and application. Throughout both the Old and New Testaments, God demonstrated the importance of effectively training others to carry out the work of ministry. The divine instructions provided were instrumental in developing effective models to meet the needs of congregants. One of most effective models was found in Exodus 18:13-27. In that passage of scripture, Moses was overwhelmed with the task of hearing the cases of the people. God spoke to his circumstances through the wisdom of Jethro, his father-in-law. Moses was open to receiving godly counsel and implemented the changes advised by Jethro. The Bible provided models of how delegating, equipping and empowering additional leaders resulted in more effective leadership.

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[103] *Webster's New World Dictionary* (New York, NY: Simon and Schuster, Inc., 2003), 668.

[104] Woodard, 131.

[105] Ibid.

Biblical scholars consider the Bible the rule or standard by which God indicates how Christians should live. It is the divinely inspired Word of God that serves as the foundation upon which our lives should be orchestrated. Many consider the Bible to be the most unique book ever written because it considered the written revelation of the one and only true and living God. The Bible is the footing that sets the standard for equipping and developing leaders to provide effective outreach care.[106]

One of the functions of the Bible is to establish guidelines for divine authority. Those guidelines extend to an individual's spiritual walk, as well as, to the functionality of the church. When God's messages were conveyed to the Hebrews in ancient times, God's word addressed the current circumstances and challenges being faced. The divine instructions conveyed to the generation of that day provided the necessary wisdom for leaders to lead the people. God's word established precepts and statutes to govern God's people. The Word of God is still relevant for instruction, direction and correction in these modern times.[107] In Dr. Millicent Hunter's book, *How to Survive a Hurt Attack*, she points out that the Bible is the operators manual for life. Dr. Hunter suggests, "The Bible is God's statement of purpose and God's life plan for the product that He has created."[108] God has a purpose and a plan designed for every circumstance encountered.

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[106] G. L. Archer, *A Survey of the Old Testament* (Chicago: Moody Press, 1998), 15.

[107] D.S. Dockery, D. S. Butler, T. C. Church, C. L. Scott, L. L. Ellis Smith, M. A. White, J. E., and Holman Bible Publishers , *Holman Bible Handbook* (Nashville: Holman Bible Publishers, 1992), 843.

[108] Millicent Hunter, *How to Survive a Hurt Attack* (Philadelphia, PA: Hunter House Publishers, 2012), 66.

In the Old Testament, a leader was first a servant of God. As a faithful servant of God, he became a leader of the people. Leaders practiced theory and then applied the application. Servant hood came before leadership and was essential in the leadership process. Many Old Testament leaders were referred to as servants of God and of others. Abraham, Samuel, Elijah and Isaiah were all called God's servants.[109] Leaders were required to have a heart of servitude and a willingness to follow God's lead. God selected and equipped leaders to lead who implemented the practice of what they were taught.

Researcher, Ray R. Anderson argued that "at the center of the discussion of the nature of practical theology is the issue of the relation of theory to praxis. If the theory precedes and determines practice, then practice tends to be concerned primarily with methods, techniques and strategies for ministry, lacking theological substance."[110] He suggested that ministry will be based more on pragmatic results than prophetic revelation if practice takes priority over theory.[111] The discussion regarding theory and practice has always been controversial. Many have argued that all good practice must have a component of theory. Others advocated that theory without good practice is faulty theory.[112] Overall Anderson demonstrated valid arguments that support the significance of the interaction between the Word of God and the work of God in the church.

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[109] Frank Damazio, *The Making of a Leader* (Portland: City Bible Publishers, 1988), 17.

[110] Ray Anderson, *The Shape of Practical Theology: Empowering Ministry with Theological Praxis* (Downers Grove: Intervarsity Press, 2001), 14.

[111] Ibid.

[112] Ibid.

From a New Testament perspective, numerous passages convey God's expectations of leaders that care for the flock. The method established by church organizations can be based upon these scriptures. Paul gave a clear explanation of the job description for those charged with shepherding Gods' sheep based on God's instructions. 1 Peter 5:1-3 states as follows:

> The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being examples to the flock.[113]

Paul stressed the importance of caring for God's sheep with a heart of compassion. He indicated that leaders must operate with the right motives and a willing heart. Paul was instrumental in formulating the biblical theology of leadership. He served as a tremendous encourager, exhorter, teacher, and trainer. There is much evidence of the time he invested in mentoring Timothy through the letters of written instruction. Paul was also instrumental in conveying to Christians God expectations of lay leaders in the congregation.[114]

Do the scriptures support God's direction for equipping leaders? God gave a mandate of what is expected concerning the equipping and training of the saints in Ephesians 4:11-16. The purpose of those gifted was to prepare the people of God for work in the kingdom of God. Those gifted were to share the Word of God with others to

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[113] Walter J. Harrelson, *The New Interpreter's Study Bible* (Nashville, TN: Abingdon, 2003), 72.

[114] James Berkley, *Handbook of Management and Administration* (Ventura: Baker Book House, 1994), 154.

prepare them to minister to others. The principles practiced resulted in building up or edifying the body of Christ.[115] God desired that the saints be co-laborers working in unity and sharing their talents for the continuance of the gospel. Servant leadership functioned as an army of volunteers that prepared others to serve with confidence and compassion. The equipping of the saints was the theological foundation of training leaders in the body of Christ. Christians that mature in the knowledge of Christ were required to help build up others for servitude and leadership.

Practical theology has been instrumental in informing and guiding how the church should equip and develop leaders. One of the greatest responsibilities is to serve in Christian leadership. God has elevated expectations and has set the standards high. The Word of God establishes guidelines and specific requirements. The primary scriptures that outline those requirements are found in 1Timothy 3:1-13, 2 Timothy 2:1-13, Titus 1:5-9, Acts 6:1-6, and Exodus 21-22.[116] God is a God of standards and has already established kingdom principles for which people are expected to operate.

James D. Berkley summarizes the requirements in his book, *Leadership Handbook of Management and Administration*. He suggests God's biblical requirements can be summarized as commitment, conviction, competency, and character.[117] First and foremost, leaders must be committed to a personal relationship with Jesus Christ. They should exemplify a passion for Christ in their life and developed a strong conviction

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[115] J. F. Walvoord, R.B. Zuck, and Dallas Theological Seminary, *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Ephesians 4:11–12) (Wheaton: Victor Books, 1985), 150.

[116] Berkley, 16.

[117] Ibid.

towards God. It's important that leaders have strong beliefs concerning the nature of God and the role of church, Jesus' birth, death and resurrection. He further points out that leaders should have a degree of competency. They should have good relationship skills, right relationships and biblical knowledge. Lastly, he includes character because leaders should exemplify Christ-like character. They should exhibit it through meekness, gentleness, self-control and faithfulness.[118] Character is the greatest of these because without character the other requirements are null and void.

When the function of leadership is examined in the New Testament scriptures, a greater understanding of God's perspective on equipping leaders is attained. The Apostle Paul uses unique images to paint a portrait of Christian leaders. In 1 Corinthians 3:9-10, he refers to himself and Apollos, "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon."[119]

Leaders must be trained to operate decently and in order. God desires leaders to be trained and function according to God's plan. God has already provided divine instructions and leaders should seek his guidance. Leaders that are trained to lead by the power of the Holy Spirit and follow God's will. Followers are more comfortable in following the example of a good leader. Effective leaders will perform in accordance to

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[118] Ibid.

[119] Harrelson, 2042.

the plan of God as they yield in obedience to God's leading. Yielding to God brings a successful outcome and harmony.[120]

In the sixth chapter of Exodus, there is an example of how God views delegating as essential in the body of Christ. God created man to function together as an efficient unit. The following passage shares insights on God's expectations concerning delegating. Acts 6:1-7states:

> And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch: Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith. [121]

The greatest theological model for how God expects us to develop leaders was demonstrated by Jesus himself. When we examine the Gospel of Matthew, we see Jesus from the perspective of a master teacher. According to S. K. Weber's account, in the *Holman New Testament Commentary,* Jesus first demonstrated his authority through teaching followed by his actions. The miracles performed in Chapters 8-9 are evidence of

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[120] Costa S. Deir, *Exemplary Leader* (Lima: International Leadership Seminar, 1996), 186.

[121] *Holy Bible: King James Version.* (Acts Act 6:1-7), (Wheaton: Standard Bible Society, 2001).

those actions. After Jesus taught the lesson and demonstrated the actions, he delegated the responsibility to the disciples. He expected them to operate in the same kind of ministry. That ministry included preaching, teaching, healing and deliverance.[122] The disciples had walked and talked with Jesus and observed how he conducted the work of ministry. They had the opportunity to participate with Jesus and experience His miracle working power first hand.

When it was time, Jesus recognized the need to elevate their training to a new level. Jesus followed the below referenced model of training: Talk about the task, do the task while the learner observes, let the learner help you do the task, help the learner do the task, and let the learner do the task while you observe. Let the learner do the task on his own, under your supervision and guidance. Let the learner become a trainer, repeating the steps with someone else.[123] The ultimate goal is for the trainee to duplicate the process and develop into a trainer.

God demonstrated the desired methodology through the works of Jesus. On numerous occasions Jesus taught these disciples by demonstrating and then instructing them to perform as they were shown. [124] Many churches follow the operative model Jesus established. His model of equipping and developing outreach leaders serves as the

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[122] S. K. Weber, *Holman New Testament Commentary*, Vol. 1 (Nashville, Broadman and Holman Publishers, 2000), 138.

[123] Ibid.,128.

[124] Gromacki, 141.

foundation. Every individual is called, empowered and gifted by God to continue the work of Jesus in the world. [125]

[125] Lawrence O. Richards and Gib Martin, *Theology of Personal Ministry*, (Grand Rapids: Zondervan Publishing House, 1981), 11.

CHAPTER FOUR

METHODOLOGY

Hypothesis

The hypothesis of this project addressed the need to train outreach workers to be more effective in providing outreach care to older adults. Many church volunteers had expressed an interest in community outreach; however, they lacked the necessary expertise to be effective. The researcher hypothesized this training program would equip outreach workers by utilizing three workshops sessions to develop skills. Participants participated in an observational field outreach visit to a nursing home facility to practice the lessons learned. The subjects were interviewed for feedback. The researcher utilized a qualitative method of pre and post-test questionnaires to measure the effectiveness of the model. The outcome of the research sought to demonstrate that outreach workers would be more effective when educated and trained to provide outreach care to older adults.

Collaborative Opportunity

The purpose of this project was to provide a training opportunity for laypersons that had a desire to perform community outreach to an aging population. Many laypersons had performed various components of ministry care; however, they did not possess the expertise to provide effective outreach care for the elderly. It was essential

that individuals possess a solid foundation of knowledge. This project was designed to increase the knowledge level of participants that administer outreach care to older adults. Methods of training included classroom instruction, presentations, handouts, testing and peer interaction. The subject matter encompassed an overview of special considerations pertaining to older adults in society. The instructional materials addressed challenges outreach workers may encounter in providing care in diverse settings. Guidelines and procedures were presented to better equip individuals on how to operate effectively.

The number of older adults is steadily growing across the United States. With such a large increase in the number of seniors, there was an opportunity to provide outreach to those that may or may not be affiliated with a local church body. It was essential to address the needs of older adults in churches and communities as the number of elderly congregants increase. Not only will there be a demand for more resources, but for individuals that can effectively provide outreach care to that segment of the population. Individuals that have a broad understanding of the challenges facing older adults and how to overcome those challenges will be in demand.

It was imperative that laypersons as well as outreach workers be knowledgeable regarding the specialized needs of the aging. Training and developing individual's proficient in administering outreach care was essential. As workers become more proficient in that area of care, it was important that they took the leadership role in helping to train others. Outreach workers become most effective with training that allows demonstrate what they have learned in a practical setting.

Research Design

A six week program was designed and implemented as a training development model to equip individuals with the knowledge necessary to effectively meet the needs of the aging populations. Participants expressed an interest in doing more community outreach work; however, they lacked the necessary skills to be effective. Many of the skills they had developed by serving the congregation provided a foundation for learning more about outreach ministry. The participants past experience in caring for those in need, serving humbly and identifying needs was instrumental in preparing them to extend that level of care to the community.

Seven individuals with a passion for ministry to the elderly were selected as the focus group. These participants have served in various positions of servitude within their local church. Some of the ministry areas they served include missionary, deaconess, deacon, hospitality, women and men's ministries. The group had served in various capacities of leadership and possessed good management skills. Each individual had a desire to expand their ministry servitude outside of the four walls of the church to help others in need. The group was composed of three males and four females between the ages of thirty-three and sixty-four.

Positive Impact Outreach provided an opportunity to grow their level of expertise through participating in this community outreach training project. Individuals participated in six and one half hour sessions designed to increase knowledge and awareness of issues directly related to providing outreach care to the elderly.

Attendees participated in the workshop sessions, after the knowledge was assessed during the introductory meeting. The sessions were geared to provide information on specific areas of interest that were common to senior outreach care such as hospital, bereavement, sick and shut in visitations. Procedures and guidelines to assist individuals in gaining greater insight and enhancing their knowledge base were presented. Two of the sessions included power point presentations to convey the information. During the course of the sessions, a field visit was made to a local nursing home during week four. Participants were given the opportunity to provide outreach to four senior patients at Sentara Nursing Center and to practice what had been discussed in the sessions. The residents were engaged in conversation about things of interest to them. The outreach workers learned a lot about each individual's life story. Their goal was to attempt to connect with the residents on a personal level and to share hope. Participants shared their responses in an interview format. The feedback was discussed openly with other members of the group. The group was able to share their observations of the facility surroundings and environment. Much of the discussion was centered on patient interaction and response.

The interview session was instrumental in gathering feedback. The researcher posed questions regarding the participants overall assessment of the ministry opportunity. Individuals reflected on their experience and shared what they would do differently next time. The discussion also included how this visit was different from previous ministry in this type of setting. The researcher utilized the qualitative research design to evaluate the outcome. Qualitative research is centered more on the process than the actual outcome.

The qualitative methodology is composed of three elements: action, research and participation.

Action research consists of a strategy that results "in the purpose of taking action to promote social analysis and democratic social change."[1] The purpose qualitative research is to generate a clearer understanding and assist in interpreting social interactions. The purpose of the information obtained by a researcher is to gather information that supports a proposed hypothesis. Information is obtained through various sources such as observation, questionnaires, interviews or objects. Researchers interpret the results of the feedback they receive based upon the perception of what they understand the data to represent. They thoroughly analyze what they hear, observe, and see in writing. Qualitative research is more subjective than quantitative since the latter utilizes data in the form of statistics and numbers.

The researcher opted to use the qualitative methodology because of its usefulness in providing the necessary information to address the issue. It was necessary to maintain flexibility and openness because of the range of perspectives evaluated. Qualitative research has an exploratory component. This methodology was chosen because of uncertainty involved in the expectations and developing an approach to the problem. It's also used to go deeper into issues of interest and explore nuances related to the problem at hand. Multiple sources of data collection were gathered through the triangulation method. The sources utilized consist of pre and post-test evaluations, interviewing

[1] John W. Creswell, *Research Design: Qualitative, Quantitative and Mixed Methods Approaches*, 3rd. (Los Angeles: Sage Publications, 2009), 173-199.

participants and focus group. Utilizing multiple sources of gathering information adds validity to the research outcome. If an underlying theme results from gathering information from various sources, the credibility of the research is greatly enhanced.[2] The researcher found the mixed method approach to be useful in research involving quantitative research design. Researcher John W. Creswell defines the mixed method approach as one that utilizes both qualitative and quantitative data and makes pragmatic knowledge claims. He states that, in the mixed mode, "the researcher bases the inquiry on the assumption that collecting diverse types of data best provide an understanding of the research problem.[3]

Measurement

The participant's level of understanding the process of administering care to a specialized population was assessed by a pre-test. The test included eight general questions concerning community outreach care to seniors. The purpose of the pre-test was to evaluate their knowledge of the subject matter prior to participating in the sessions. This tool provided insight into the areas that required additional emphasis. The pre-test was instrumental in providing a basis to measure the current level of knowledge. The pre-test was designed in a clear and concise manner to accurately assess the level of the knowledge base. All participants had the option of the same two responses on the pre-test. After all the sessions were completed, the participants were given a post-test to

[2] Ibid.

[3] Ibid., 21.

evaluate whether or not their knowledge level increased. The post-test was designed to ask the same questions as the pre- test to determine the level of increase in knowledge.

Instrumentation

The hypothesis of this research project was tested by utilizing four instruments. Qualitative instruments consisted of questionnaires, focus groups and observation. The qualitative instruments used were the pre and post-test.

The questionnaire was introduced during the initial meeting to the Positive Impact Outreach training participants. The questionnaire was instrumental in identifying the individual's level of experience, background ministry, and demographics about the group. (see Appendix A)

The qualitative tool of observation was utilized during the visit to the nursing home facility. The researcher observed the various participants interacting with residents after the training session on nursing home ministry procedures. Information regarding patient and outreach worker behaviors was recorded, as well as information on the setting. (see Appendix I) The focus group itself was the third qualitative instrument utilized. They provided a source of data to evaluate the process and to further develop the model.

The quantitative instruments utilized were the pre and post-test. These instruments were used to evaluate the increase in the level of knowledge gained by those who participated in the training sessions. (see Appendix D, L)

CHAPTER 5

FIELD EXPERIENCE

The Project

This chapter focused on the actions taken to implement the project designed to train and develop outreach workers. The project was announced by the circulation of an interest flyer to solicit volunteer participation in the project. The researcher selected seven individuals from Positive Impact Outreach that expressed an interest in becoming team leaders for future community outreach efforts. A focus group was formulated for this project based on the response.

The training workshop sessions were initiated in the spring of 2013. The first session was opened with prayer by the facilitator. Participants were welcomed and thanked for their desire to participate in the project. After the introductory comments, each of the participants introduced themselves. Several of the individuals already had established relationships. The facilitator proceeded to share the objective of the project. It was explained that the duration of the sessions would be six weekly consecutive one and a half hours meetings. The objective of the project was to share knowledge and information related to providing outreach care to seniors. The participant's current level of knowledge was evaluated by a pre-test administered in Session One. The objective of the training was to increase the participants level of information concerning the training topics discussed.

The overall goal of the project was to generate increase in understanding and awareness. The focus of the workshop sessions was to increase participant's knowledge

of providing outreach care to the elderly. Sessions were designed to increase participants understanding of challenges in serving the elderly community. Additionally, the researcher anticipated an increase in the awareness of effective tools and methodologies utilized to minister to older adults.

During Session One, a ten question informational survey was administered to each individual. The questions on the survey were utilized to generate a group discussion. There was a lively exchange regarding the attendee's backgrounds, ministry experiences and their passion for helping seniors. The information gathered at this session was helpful in establishing and compiling demographics.

Following the informational survey, a pre-test was administered to serve as a measure of the effectiveness of the material being taught. All participants completed the assessment. The group consisted of three males and four females between the ages of thirty-two and sixty-four. All participants were currently active in a local church and serving in various capacities of ministry. Six of the participants had a Baptist denomination background and one was Pentecostal. Based on the information obtained from the survey, 71% of the individuals possessed a Bachelor's degree and one held a Masters of Divinity from a local seminary. The professional backgrounds of the participants were diverse and covered a broad spectrum.

All participants were experienced in customer relations or human relations. The level of training and development in the area of community outreach had been nominal for the majority of the group. Most of the outreach preparation training had been through religious organizations as opposed to community service organizations. The individuals

had received minimal training for outreach through the local churches. Only three individuals had participated in structured outreach training. The level of previous preparation was helpful in determining how to organize the instructional sessions. It was determined that the training sessions should cover the basic fundamentals of outreach care. Instructional sessions would look at the current state of the elderly and their needs. The sessions would examine special considerations that pertain to training individuals to provide effective outreach care to older adults. Additionally, the individuals would be trained on proper guidelines and procedures to administer outreach care to a senior population. . All participants completed the assessment and the results were gathered by the researcher.

The focus of Session Two was to examine the biblical foundation of training and equipping individuals to serve the needs of others. The session was opened with prayer and the participants were asked to keep their Bibles open to reference several scriptures that would be discussed. The discussion was initiated with a question from the researcher about what God mandates with regards to training and equipping leaders to serve. The participant's responses were varied. Some of the responses included preparation, developing, mentoring and educating. The researcher had developed a power point presentation to guide the discussion.

Two scriptures that supported God's instructions for training and developing were examined. The first scripture is found in Ephesians 4:12 where God mandates that the saints should be equipped for the work of service to the building up of the body of Christ. The researcher outlined God's perspective on the importance of training and equipping

others to serve others. God deemed it necessary and mandated that the saints be adequately prepared to work. The second scripture discussed was Matthew 25:31-46. Jesus set the example of feeding the hungry, clothing the poor, being hospitable to strangers, visiting the sick and those in prison. He reminded the disciples to follow His disciples and consistently demonstrated outreach care to those in need.

The second half of the session examined an Old Testament model of training and developing in Exodus 18. The group was asked to identify the conflicts in the text concerning the need to implement a more effective method of administering care. One of conflicts identified was a lack of additional judges to support the demand of the people to have their cases heard. This resulted in Moses being overburdened with the task of meeting the needs of the people. The people had to stand in long lines for long periods of time to be served. Jethro, Moses father in law, recognized the need for a more efficient method of operation. Next the researcher posed questions about some of the major challenges in the text. Some of the challenges the group identified included selecting qualified leaders to train and determining how the responsibilities would be delegated.

The group discussion centered on the actions that lead to more effective outcomes after the conflicts and challenges were examined. A more efficient operation was developed when new judges were selected and trained to handle broader responsibilities. Moses' responsibilities were greatly reduced and the people were served in a timely manner.

Next a New Testament model of training and equipping individuals to perform more efficiently was examined. The researcher had one of the participants to read Acts

6:1-7 to initiate the discussion. The conflicts and challenges in this passage were explored. The group pointed out that there was discontentment and murmuring due to the fact that all of the widows were not being properly served. The issue of the priest not having sufficient time to share in the word was problematic. When the group looked at the challenges of having a more efficient operation, they mentioned finding a workable solution that would be agreeable to the Grecians and Hebrews. They, also, suggested that, identifying qualified men with a standard criteria could be a challenge.

The group was asked to identify the result of the actions that made the outcome successful. Some of the answers recorded on the worksheet (see Appendix F) included that the priest were able to devote more time to the word resulting in greater spiritual works. Additionally, the appointment of new disciples to carry out the work of ministry allowed for greater efficiency in completing the task. The entire group contributed a more effective operation to properly identifying and training leaders to perform the responsibilities. Session Two concluded with a wrap up overview discussion and prayer.

Session Three was conducted the following week and consisted of a power point presentation on the fundamentals outreach care to older adult hospital and nursing home patients. The workshop was opened with prayer by the most senior member of the group. The researcher presented data on the demographics of older Americans in the United States. She pointed out that over thirty million Americans are aged sixty-five or older. Much to the surprise of many, the fastest growing age group is people over eighty-five years of age. Most are living independently and only about 5% require the services of hospitals, hospice or nursing homes. Overall, the group was amazed with the increasing

number of seniors and how prevalent they are in our society. They began to better understand the necessity of being adequately trained to provide the necessary outreach to older adults.

The first half of the session focused on visitation guidelines for hospital and nursing home visits. The researcher instructed the group on general procedures regarding visiting those institutions. It was pointed out that visitation is a demonstration of genuine compassion and care for those sick or shut-in. Next the researcher allowed the participants to list what they perceived to be important in establishing a successful nursing home visit. Many of the items on the groups list correlated with what the researcher shared. Two people in the group felt that the outreach should include more spiritual ministry. The researcher presented a power point presentation that outlined communication techniques and how to build a good rapport with the resident. (see Appendix G)

The second half of Session Three was centered on guidelines and procedures for performing successful hospital visits to older adults. The researcher shared information on the purpose of the hospital visit and examined misconceptions about hospital visitation. Participants were instructed in guidelines and considerations for hospital visits.

Session Four was a continuation of the instructional material with an emphasis on outreach care to the sick and shut–in. The session began with the researcher defining sick and shut-in which consist of those people that are housebound due to illness, recovery or disability. It may refer to those that are recuperating after surgery or serious illness but will return to church or work at the appropriate time. A person may also be considered

shut-in if they are chronically ill and confined to their home for a period of time. Class time was spent identifying special needs and concerns related to older adults that are shut-in. The researcher explained several guidelines for inbound care. A workshop handout was given to the participants. (see Appendix H)

Session Five consisted of a nursing visitation to Sentara Nursing Center. Participants were able to apply many of the techniques they had learned in the week before. The group engaged residents in conversation and made an effort to talk about the subjects of interest to the patients. Individuals in the group had an opportunity to demonstrate compassion and to offer encouraging words. Participants were instructed to take note of the environment, patient's mood and behavior. After visiting four patients, the group came back together for a group discussion. The researcher interviewed the participants for their feedback. (see Appendix J) The information provided was helpful to the researcher and provided greater insight. All of the participants found the experience rewarding. Five individuals indicated that they felt welcomed and that they were successful in assuring the patients that they were cared about. Only two participants felt a sense of discomfort or unwelcomed by the resident; however, they followed the guidelines instructed. The group engaged in a discussion about how the visitation could be more effective in the future. Several individuals indicated that they would use the information gathered from the patients in this session to build an ongoing relationship. Other participants expressed an interest in learning how to engage the more introverted patients in open ended conversation. Overall the group, reported that the visit was rewarding and productive.

Session Six was the culmination of the workshop series. During this session, the researcher gave a brief overview of the various lessons from each workshop. The post-test was administered. The researcher was pleased with all of the positive feedback from the group. Several individuals indicated verbally that the felt better equipped to go out into the community to serve the older population. Another male admitted that he didn't think he would learn much more than he already knew about outreach, but felt empowered to do greater works. The researcher did not receive any negative feedback regarding the process but two requests for additional training.

CHAPTER SIX

REFLECTIONS, SUMMARY AND CONCLUSION

Summary of Research Project

A positive outcome resulted from the research project designed to help outreach workers provide more effective care. A training model was designed and implemented to increase the knowledge level of outreach workers that administered care to older adults. At the end of the study project, the hypothesis concluded that the knowledge level of the workers increased based on the education and training provided in the workshop sessions. Outreach workers were able to provide more effective care based on being properly trained. It was important to establish a baseline and determine exactly how much the workers did or did not know. The pre and post-test were instrumental in assisting the researcher in obtaining current knowledge and acquired knowledge of the participants. The researcher determined from the initial questionnaire that the background training of most participants was limited. Workshop sessions were developed to instruct on the basic fundamentals of outreach care. Additionally, several sessions focused on special considerations and guidelines regarding care to the older adult population. The information on outreach work, senior demographics and special issues pertaining to the elderly were instrumental in laying a foundation for training outreach workers. As a result of the workshop sessions and field experience, the level of knowledge increased. The results were demonstrated by the improvement in the post-test over pre-test scores.

Many church volunteers have a desire to perform outreach work beyond the four walls of the church; however, they lack the confidence and knowledge to do it effectively. Often times, the opportunity for outreach training is limited in many churches. The researcher believes that there is a great opportunity for the church and community to collaborate in meeting the needs of older adults. The number of senior citizens is increasing steadily every day. It will be of a greater necessity to insure that individuals are adequately trained to meet this growing need. Churches that are properly positioned will be aligned to minister to this great need in the Body of Christ. This project provided an opportunity for those who wish to gain knowledge on providing outreach care to older adults. The increase in knowledge was instrumental in increasing their confidence level and effectiveness. Individuals that completed the training were better equipped and prepared to operate in the area of outreach to the elderly.

The research project demonstrated that with proper training and information, individuals will be better equipped to administer effective outreach care. There was a direct correlation between the individual level of knowledge and the ability to perform the task. The researcher observed how the individual's level of confidence increased throughout the course of the project. Individuals were much more open when discussing challenging issues than when the project began. The feedback provided after the nursing home visit was helpful in assisting the researcher in gaining greater insight into the effectiveness of the training. It was rewarding to the researcher to observe outreach workers implementing some of the strategies and guidelines presented in class.

Reflections and Recommendations for Further Research

The outcome of the project met the researcher's expectations; however, the researcher is aware that the model can be further developed. Providing outreach care to the older adult population is a tremendous undertaking. Only three specialized areas were examined for the purpose of this project based on the duration of six weeks which included hospital, nursing home, and sick shut-in ministry. There is a multiplicity of other areas that should be included in order to develop a model that covers a broader spectrum of specialized considerations. Some of those areas are bereavement, depression, isolation, nutrition, and suicide. The training sessions will need to cover theses pertinent topics as they pertain to providing effective care to older adults in society. Older adults can be complex and the outreach care to older adults can be challenging if not properly trained. Further research should be inclusive of a more comprehensive evaluation at special considerations and guidelines to administer outreach care in diverse settings.

The researcher recommends that the materials researched be developed into a training module to better equip outreach workers. This module can be effectively utilized by church and community organizations to train workers who minister to older adult care settings. Two of the training sections have already been developed into power point presentations. The presentation was impactful and generated engaging discussions. Other sessions may be developed into presentations. It is recommended that case studies become an integral part of further research. Cases studies will be helpful in assisting the outreach workers to gain more practical knowledge through real life experiences.

APPENDIX A

POSITIVE IMPACT OUTREACH QUESTIONNAIRE

APPENDIX A
PARTICIPANT QUESTIONNAIRE

Name:
_____
Address:
_____ Phone:
_____ Email: _____

1. Are you male or female?

2. What is your age range?
   - o 24-29
   - o 30-37
   - o 38-45
   - o 46-55
   - o 55+

3. What is your highest level of education completed?
   - o High School
   - o Bachelor's Degree
   - o Master's Degree
   - o Doctoral Degree

4. What is your Denominational Affiliation?
   - o Baptist
   - o AME
   - o Pentecostal
   - o Non- Denominational
   - o Methodist
   - o Presbyterian
   - o Other

5. What is your professional background?

6. Do you have experience in outreach work outside of the church?

7. Have you participated in outreach training for older adults?

8. Where have you received outreach care training previously?

9. What areas of ministry are you currently working?

10. What areas of outreach care to senior's interest you most?

APPENDIX B

PARTICIPANTS INTERVIEW RESPONSES

APPENDIX B

PARTICIPANTS RESPONSE

Table 1.

Outreach Background

GENDER	AGE	DENOMINATION	BACKGROUND	EDUCATION
Male	63	Baptist	Government	Bachelors
Female	62	Baptist	Administration	Bachelors
Male	48	Pentecostal	Business	High School
Female	50	Baptist	Sales	Bachelor
Female	51	Baptist	Marketing	Bachelor
Female	55	Baptist	Business	M. Div
Male	63	Baptist	Security	High School
Female	45	Limited Experience	Seniors	Security

APPENDIX C

PARTICIPANTS RESPONSE

APPENDIX C

PARTICIPANTS RESPONSE

Table 2.

Outreach Experience

Senior Experience	Training	Interest	Current Ministry
Yes	Deacon training	Sick/Home Bound	Deacon
Yes	Missions training	Sick/Bereavement	Missionary
No	No experience	Shut in, homeless	Musician
Yes	Limited experience	Shut in, homeless	Women
Yes	Limited experience	Sick/Bereavement	Women
Yes	Seminary	Seniors, Homeless	Minister
No	Limited experience	Seniors	Security

APPENDIX D

POSITIVE IMPACT OUTREACH PRE-TEST

APPENDIX D

POSITIVE IMPACT OUTREACH
PRE-TEST

1. Can you define the function of community outreach?
   - Yes
   - No

2. Do you know the proper procedure for hospital visits to the elderly?
   Yes
   - No

3. Can you identify three special considerations when providing outreach to seniors?
   - Yes
   - No

4. Do you know how many seniors are turning age 65 daily?
   - Yes
   - No

5. Can you state how hospital outreach care differs from nursing home outreach care?
   - Yes
   - No

6. Can you identify three guidelines for providing outreach to those sick and shut-in?
   - Yes
   - No

7. Do you know what God mandates about training and equipping?
   - Yes
   - No

8. Can you identify five guidelines for nursing home outreach care?
   - Yes
   - No

APPENDIX E

POSITIVE IMPACT OUTREACH

PRE-TEST RESULTS

APPENDIX E

POSITIVE IMPACT OUTREACH
PRE-TEST RESULTS

QUESTION	ANSWER YES	ANSWER NO	PERCENTAGE
1	3	4	42%
2	2	5	28%
3	2	5	28%
4	0	7	0%
5	3	4	42%
6	3	4	42%
7	4	3	57%
8	0	7	0%

APPENDIX F

POSITIVE IMPACT OUTREACH POST TEST

APPENDIX F

POSITIVE IMPACT OUTREACH
POST TEST

1. Can you define the function of community outreach?

- o Yes
- o No

2. Do you know the proper procedure for hospital visits to the elderly?

- o Yes
- o No

3. Can you identify three special considerations when providing outreach to seniors?

- o Yes
- o No

4. Do you know how many seniors are turning age 65 daily?

- o Yes
- o No

5. Can you state how hospital outreach care differs from nursing home outreach care?

- o Yes
- o No

6. Can you identify three guidelines for providing outreach to those sick and shut-in?

- o Yes
- o No

7. Do you know what God mandates about training and equipping?

- o Yes
- o No

8. Can you identify five guidelines for nursing home outreach care?

o Yes

o No

APPENDIX G

POSITIVE IMPACT OUTREACH POST TEST RESULTS

APPENDIX G

POSITIVE IMPACT OUTREACH
POST TEST RESULTS

QUESTION	ANSWER YES	ANSWER NO	PERCENTAGE
1	7	0	100%
2	6	1	85%
3	7	0	100%
4	7	0	100%
5	7	0	100%
6	7	0	100%
7	7	0	100%
8	6	1	85%

APPENDIX H

POSITIVE IMPACT OUTREACH
POWERPOINT PRESENTATION BIBLICAL FOUNDATIONS

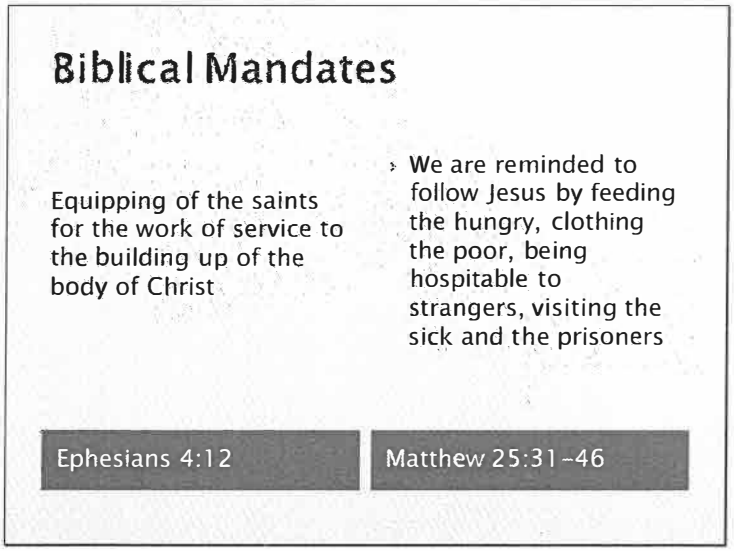
APPENDIX H

WORKSHOP 2

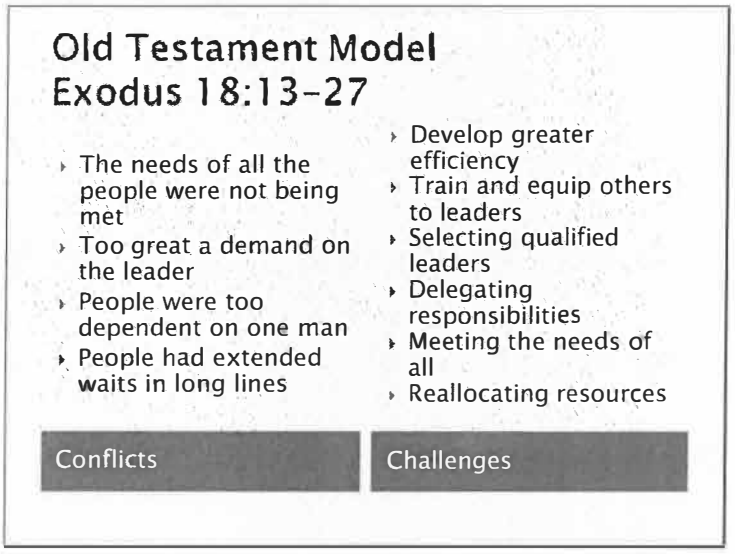
POWERPOINT PRESENTATION BIBLICAL FOUNDATIONS

Slide 1

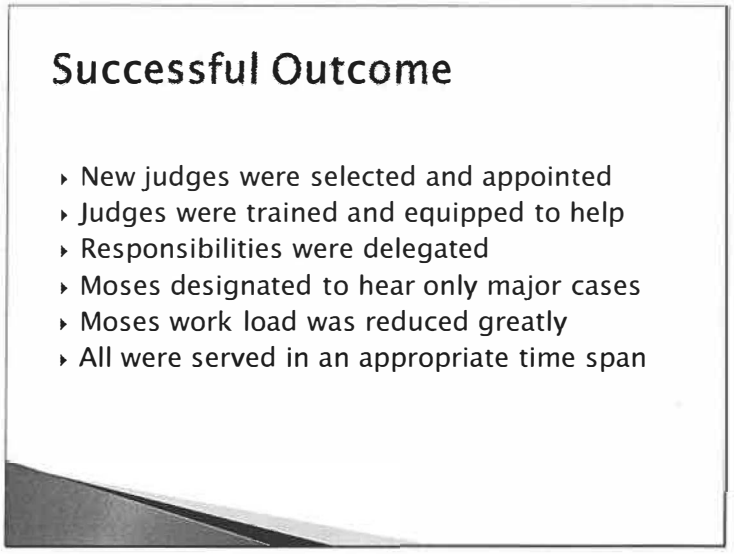
Slide 2


Biblical Mandates
Equipping of the saints for the work of service to the building up of the body of Christ
We are reminded to follow Jesus by feeding the hungry, clothing the poor, being hospitable to strangers, visiting the sick and the prisoners
Ephesians 4:12
Matthew 25:31-46

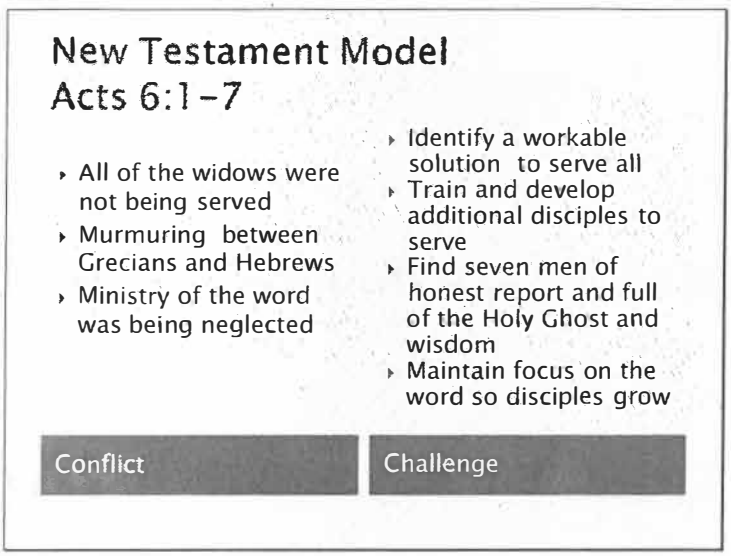
Slide 3


Old Testament Model
Exodus 18:13-27
The needs of all the people were not being met
Too great a demand on the leader
People were too dependent on one man
People had extended waits in long lines
Develop greater efficiency
Train and equip others to leaders
Selecting qualified leaders
Delegating responsibilities
Meeting the needs of all
Reallocating resources
Conflicts
Challenges

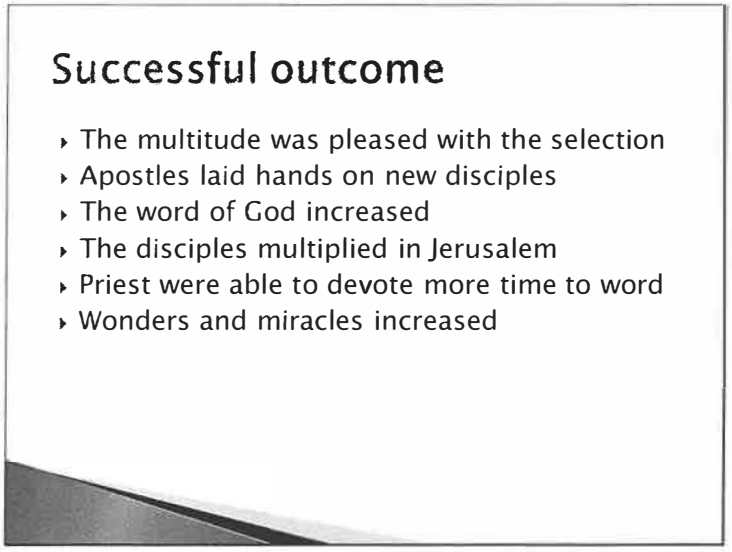
Slide 4


Successful Outcome
New judges were selected and appointed
Judges were trained and equipped to help
Responsibilities were delegated
Moses designated to hear only major cases
Moses work load was reduced greatly
All were served in an appropriate time span

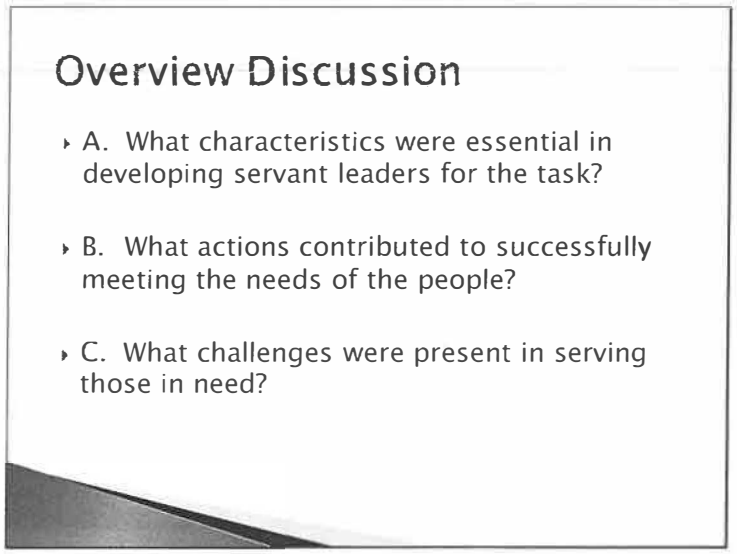
Slide 5


New Testament Model
Acts 6:1-7
All of the widows were not being served
Murmuring between Grecians and Hebrews
Ministry of the word was being neglected
Identify a workable solution to serve all
Train and develop additional disciples to serve
Find seven men of honest report and full of the Holy Ghost and wisdom
Maintain focus on the word so disciples grow
Conflict
Challenge

Slide 6


Successful outcome
The multitude was pleased with the selection
Apostles laid hands on new disciples
The word of God increased
The disciples multiplied in Jerusalem
Priest were able to devote more time to word
Wonders and miracles increased

Slide 7


Overview Discussion
A. What characteristics were essential in developing servant leaders for the task?
B. What actions contributed to successfully meeting the needs of the people?
C. What challenges were present in serving those in need?

APPENDIX I

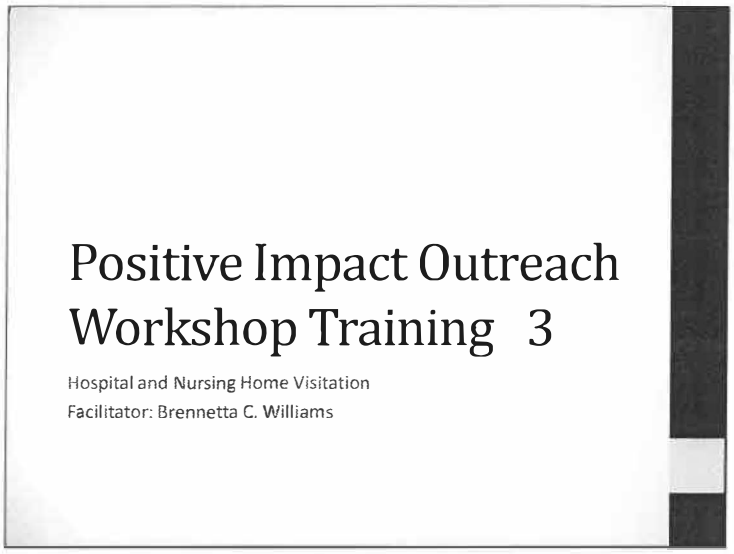
POSITIVE IMPACT OUTREACH
POWERPOINT PRESENTATION HOSPITAL/NURSING HOME

APPENDIX I

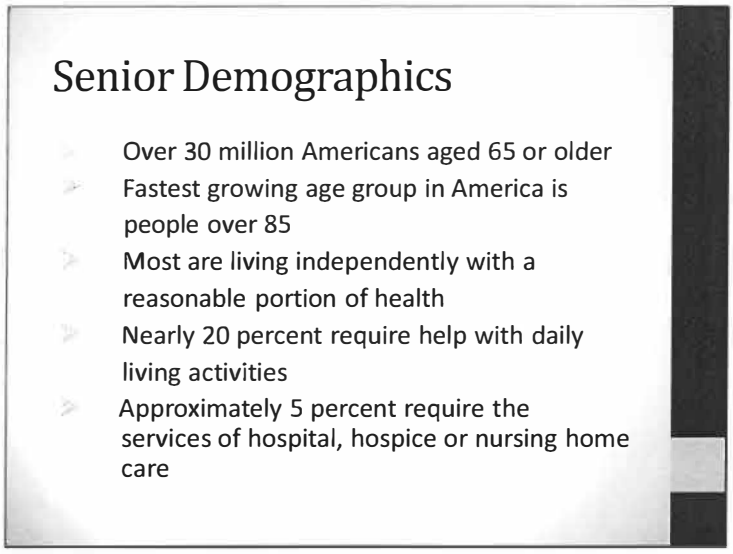
WORKSHOP 3

POWERPOINT PRESENTATION HOSPITAL/NURSING HOME

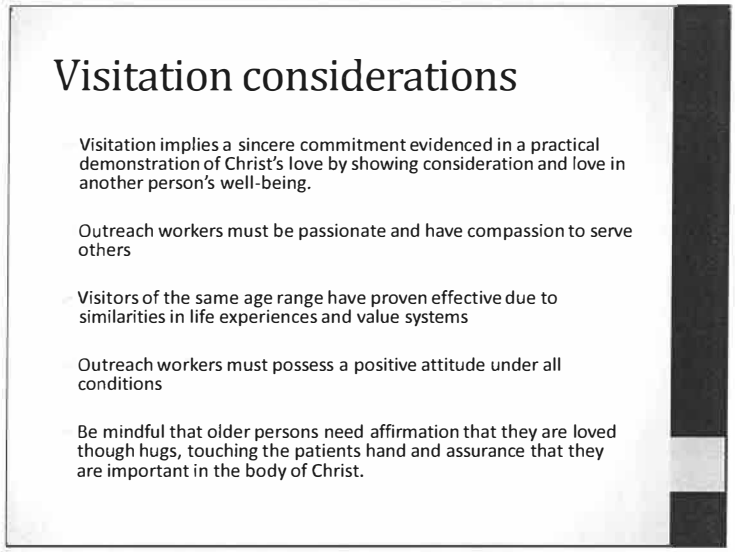
Slide 1


Positive Impact Outreach Workshop Training 3
Hospital and Nursing Home Visitation
Facilitator: Brennetta C. Williams

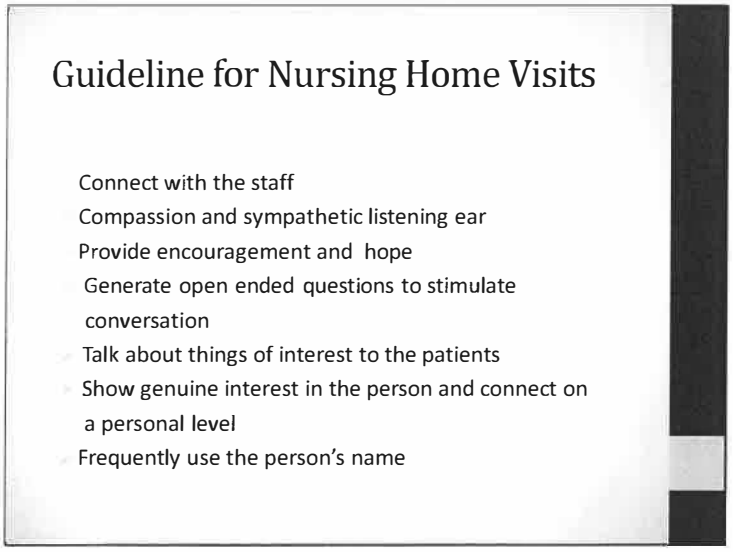
Slide 2


Senior Demographics
Over 30 million Americans aged 65 or older
Fastest growing age group in America is people over 85
Most are living independently with a reasonable portion of health
Nearly 20 percent require help with daily living activities
Approximately 5 percent require the services of hospital, hospice or nursing home care

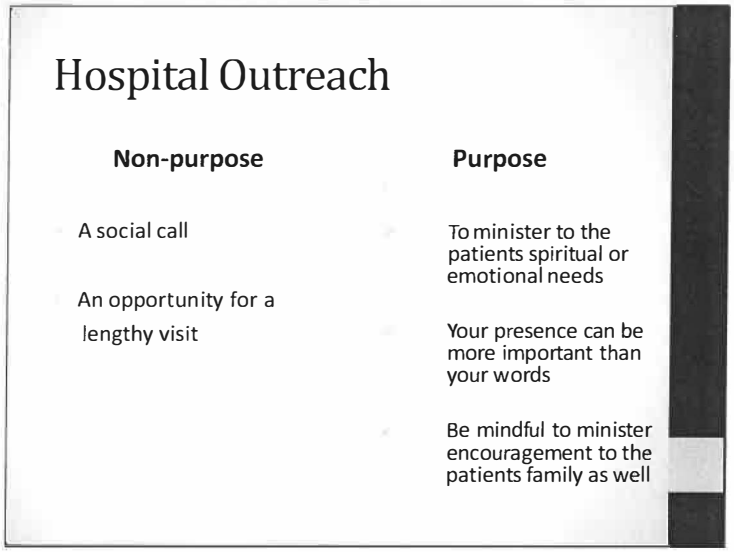
Slide 3


Visitation considerations
Visitation implies a sincere commitment evidenced in a practical demonstration of Christ's love by showing consideration and love in another person's well-being.
Outreach workers must be passionate and have compassion to serve others
Visitors of the same age range have proven effective due to similarities in life experiences and value systems
Outreach workers must possess a positive attitude under all conditions
Be mindful that older persons need affirmation that they are loved though hugs, touching the patients hand and assurance that they are important in the body of Christ.

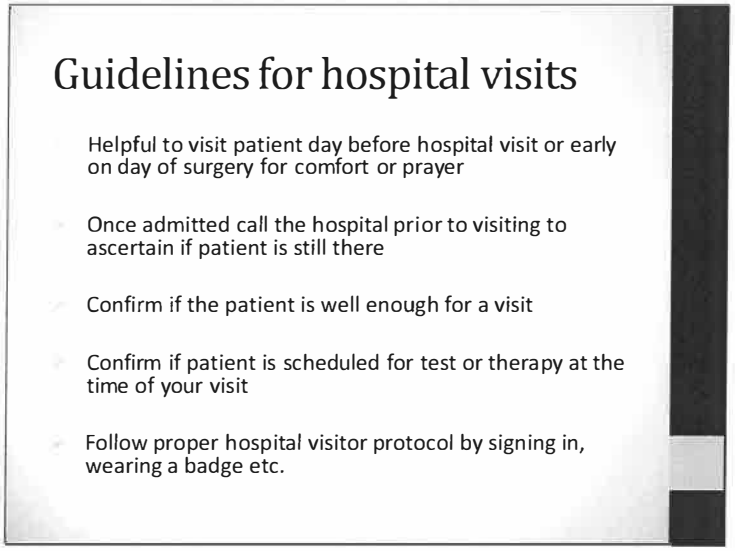
Slide 4


Guideline for Nursing Home Visits
Connect with the staff
Compassion and sympathetic listening ear
Provide encouragement and hope
Generate open ended questions to stimulate conversation
Talk about things of interest to the patients
Show genuine interest in the person and connect on a personal level
Frequently use the person's name

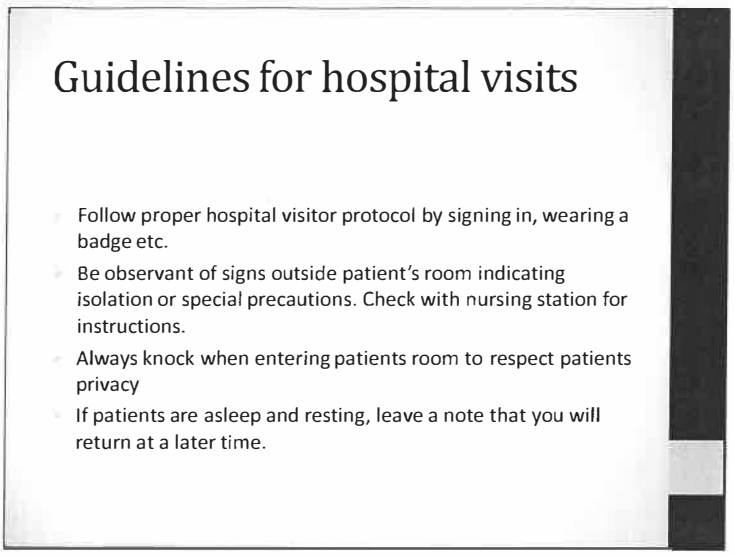
Slide 5


Hospital Outreach
Non-purpose
A social call
An opportunity for a lengthy visit
Purpose
To minister to the patients spiritual or emotional needs
Your presence can be more important than your words
Be mindful to minister encouragement to the patients family as well

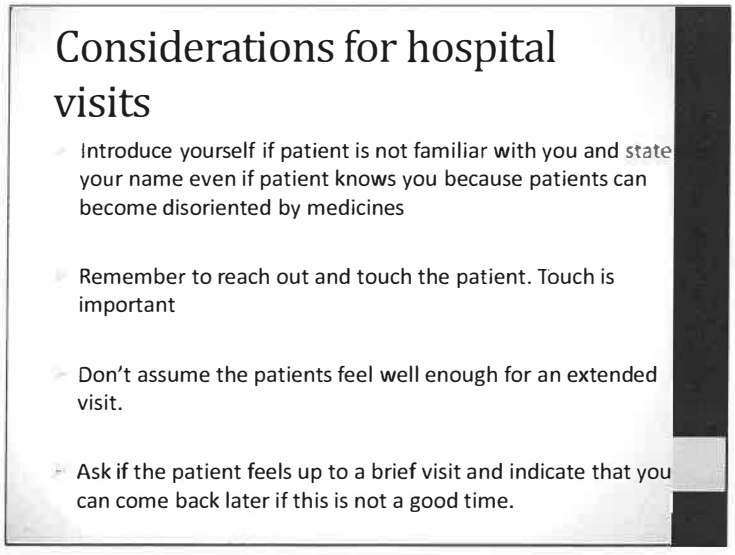
Slide 6


Guidelines for hospital visits
Helpful to visit patient day before hospital visit or early on day of surgery for comfort or prayer
Once admitted call the hospital prior to visiting to ascertain if patient is still there
Confirm if the patient is well enough for a visit
Confirm if patient is scheduled for test or therapy at the time of your visit
Follow proper hospital visitor protocol by signing in, wearing a badge etc.

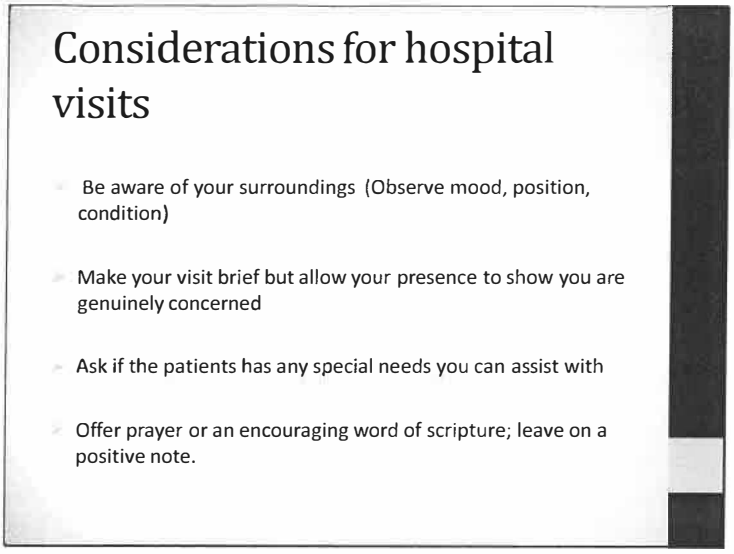
Slide 7


Guidelines for hospital visits
Follow proper hospital visitor protocol by signing in, wearing a badge etc.
Be observant of signs outside patient's room indicating isolation or special precautions. Check with nursing station for instructions.
Always knock when entering patients room to respect patients privacy
If patients are asleep and resting, leave a note that you will return at a later time.

Slide 8


Considerations for hospital visits
Introduce yourself if patient is not familiar with you and state your name even if patient knows you because patients can become disoriented by medicines
Remember to reach out and touch the patient. Touch is important
Don't assume the patients feel well enough for an extended visit.
Ask if the patient feels up to a brief visit and indicate that you can come back later if this is not a good time.

Slide 9


Considerations for hospital visits
Be aware of your surroundings (Observe mood, position, condition)
Make your visit brief but allow your presence to show you are genuinely concerned
Ask if the patients has any special needs you can assist with
Offer prayer or an encouraging word of scripture; leave on a positive note.

APPENDIX J

POSITIVE IMPACT OUTREACH
WORKSHOP FOUR HANDOUT-SICK AND SHUT IN

APPENDIX J

POSITIVE IMPACT OUTREACH
WORKSHOP FOUR HANDOUT-SICK AND SHUT IN

I. Defining Sick and Shut In

A. Those persons that are housebound due to illness, recovery, or disability
B. Recuperating- had surgery or serious illness but will return to church or work at the appropriate time in the future
C. Chronically ill- usually unable to leave home except for doctor's visits

II. Identifying special needs and concerns

A. Isolation and loneliness
   1. Should visit at least once a month
   2. Feelings of disconnection from society, church and often family
   3. Often interested in church updates, news or current events
B. Depression
   1. Overwhelmed by their situation and condition
   2. May be discouraged by immobility, incontinence, paranoia
C. Anxiety
   1. Concerned about their future
   2. Fear of the unknown
   3. Worried about family members

III. Guidelines

A. .Considerations for inbound care
   1. Be sure to call in advance to make an appointment
   2. Determine the reason for being shut in
   3. Determine if the term is short term or chronically ill
   4. Short term persons may require only a brief visit until they are better able
   5. Speak positively regarding the patient becoming active again
   6. Chronically ill persons may be open to longer visits on a consistent basis
   7. Be creative and offer ways the chronically ill may still be involved in the Ministry of the church such as serving on a prayer line, sending greeting cards to the sick
   8. Bring DVD's or CD's from your church of recent worship experiences.
   9. Be sure to inform the ministerial care staff of any change in condition
   10. Be prepared to share spiritual encouragement through your faith

APPENDIX K

POSITIVE IMPACT OUTREACH
WORKSHOP FIVE-FIELD VISIT NURSING HOME FEEDBACK OBSERVATIONS

APPENDIX K

POSITIVE IMPACT OUTREACH
WORKSHOP FIVE-FIELD VISIT NURSING HOME FEEDBACK OBSERVATIONS

- Pleasant bright atmosphere
- Warm colors
- Staff cordial, friendly, helpful
- Recreational activities going on engage residents
- Some residents overly talkative, outgoing
- Unpleasant smell on some wings
- A feeling of depression, sadness
- Lack of privacy
- Some patients expressed loneliness
- Some residents withdrawn not willing to interact
- One man very irritable and grumpy
- Welcomed touch and interaction
- Happy to have visitors
- Discussions about their family or loved ones

Observations of outreach workers by the researcher:

- One participant with uncomfortable with environment
- Participants felt the experience was rewarding
- Majority were very comfortable in interacting with residents
- Discussions on varied sports, Bible, fishing, TV shows
- Outreach workers demonstrated compassion and sincerity
- Participants were positive and encouraging
- Made efforts to use patients name often
- Shared scriptures and prayers

APPENDIX L

POSITIVE IMPACT OUTREACH

WORKSHOP FIVE-FIELD VISIT NURSING HOME SESSION

APPENDIX L

POSITIVE IMPACT OUTREACH
WORKSHOP FIVE - FIELD VISIT NURSING HOME

I. Briefing

II. Patient outreach visitation

III. Overview Discussion

IV. Interview questions

A. What kind of conversation did you engage the patient in?

B. What was the patient's mood or disposition like?

C. How did you encourage the patient?

D. What would you do differently?

E. How did you minister to the patient's spiritual needs?

V. Summary

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